

# ZION'S HERALD

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GILBERT HAVEN, Editor.  
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The Eight-hour movement has been loaded down in this State by an infidel clique, that in some shape or other, seems to be the inevitable evil attendant on all reform. This set have used the Sabbath for the utterance of their views, which are not so much reformatory as defamatory. They had a Convention in this city, beginning last Sabbath, which was full of blasphemy. The real friends of the cause have broke with these enemies of all righteousness, and held their Convention last week Wednesday. It was fully attended, and successfully carried out. If they keep themselves unspotted from the old connections, they will win their battle; a just and right cause it is, and one that is sure to succeed. The great evil of to-day is over-production. Machinery more than supplies the demands of the race. Less severe work, and more time for real improvement, will advance the world in every line of Christian progress.

England's mills are idle; so will America's be. Many of them are. There is no limit to machinery manufacture, and no cure of its evil, except the restriction of the time of workmen. Our Legislature, which does everything bad, and nothing good, cast out the petition of the women and children to reduce factory labor to ten hours. It gave the mill-owners power to put boys and girls into their mills from six in the morning to six at night, a cruelty of the cruellest kind. But wealthy mill owners demanded it, and only a few poor men and women begged for protection, and the House, that is rampant for rascality of every sort, that decrees divorces for no cause, that demands free liquor, free Sabbaths, free devilism, of course heeded no cry of the poor children, shut up in mills for eleven hours a day, from before light till after dark. Their own children are at school only six hours a day, with one day's vacation in every six; but their neighbor's child can be forced into the mill before light of a winter's morning, and held there all through the hot and tiresome summer's day. This evil will yet be abated, and the eight-hour law help all the people to a just liberty.

The Methodist Protestant General Conference, in response to our proposal, made a cordial answer, that said in substance, "Let us be dear friends, but nothing more." They approve of appointing fraternal messengers, of speaking good and not evil of each other, of adjusting services so as not to clash, of ceasing to refer to old grounds of estrangement. The only practical step towards a union is the suggestion that our missionary work be done under one organization. They say:—

"A third step would be cooperation in the great work of sending the Gospel to the heathen. Why may not one foreign missionary organization serve for all Methodism? Why should we go among the heathen to distract them with our various politics (neither of which may be adapted in all respects to the heathen), when the great want of the perishing is Christ and His salvation? The Committee is not prepared at this time to suggest a plan for carrying out the idea, but let it once receive the favorable consideration of the churches, and the wisdom of the churches will devise all the details for its successful prosecution."

This is a good idea, and we trust our Missionary Board will bring the matter before our General Conference. On the whole, this step is as good as could be expected, and betokens a coming union. If they should appoint a commission to treat of missionary matters, and also of a possible union, it would be all that could be desired.

We have long noticed that "Warrington," of *The Republican*, in common with his school, rejected Jesus Christ as both Lord and Saviour, and as having any more vital connection with this world than any other good man of a past age; but we supposed they still retained a degree of faith in the existence of God and His providence among men; but a note in his last letter shows that this belief is almost gone. He says:—

"We have some queer illustrations here, once in a while, of the notion that the Almighty is moved by flippant entreaty to give special direction to sublimary events. I see that ZION'S HERALD gives expression to a prayer that 'the Senate, and above all senates, the Lord,' may save the State from what he calls 'free lust,' in the shape of the divorce bill. Can anything more ludicrous be imagined than the idea that Almighty Power is exercising itself in these considerations and recommendations, committals and recommittals, enactments and rejections which characterize our legislation, and which, to the common apprehension, indicate only weakness and vacillation in the members who are engaged in them,—the idea that one legislative branch, in passing a 'free rum' bill, or a 'free lust' bill, is acting under special guidance of the Almighty, and that the other branch, in rejecting such bills, is acting in obedience to the same power?"

It may be very "ludicrous" for its bright clerk to imagine the holy God paying any regard to the whifflings and contortions of the Massachusetts House of Representatives. So, undoubtedly, one might have ridiculed the idea, that God could have any interest in the like twistings of Whigs, Democrats, and Republicans on the slavery question; yet who doubts to-day that He was most deeply interested even in such movements, and made this wrath, wickedness, and weakness of man to praise Him? So will the attempt made everywhere in America to-day by journals, legislatures, courts, and churches to belittle marriage, and make "free lust" and "affinity" "the law of society." We regret that the denial of Christ's divinity has resulted, in "Warrington's" case, in the substantial denial of all divinity; for what does the existence of God amount to, if He take no interest in the affairs of the world? But the connection is consistent. "There is no God," naturally follows the first step. God lives, and His Christ, despite all denials, and will reveal Himself yet against the Massachusetts Legislature, whose members would make their State like unto Sodom, and by their "considerations and recommendations, committals and recommittals," strive to frame iniquity into law. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." Be wise now, therefore, legislators and critics; be instructed, ye judges of the earth, and the papers. "Kiss the Son lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

THE FIRST SHOT political on the Romanist question was fired in the House of Representatives, last Thursday. A proposition was up to make a full Minister at Rome. Gen. Banks and Mr. Brooks, of New York, favored it, both out of regard to their Roman Catholic voters. Mr. Bingham opposed it; on the ground that Rome was a spiritual power exclusively, and in its late pronouncement had opposed every American idea. He closed with a ringing word for our liberties. Mr. Dawes also opposed it from practical considerations, it being a State without commerce. Mr. Voorhees struck hard at Massachusetts for burning witches and convents. Mr. Hoar said Massachusetts never burned anybody, that the few hung for witchcraft caused repentance on the part of all who en-

gaged in it, and that Europe continued the practice long after Massachusetts abandoned it; that a convent was burned by a few men, because a girl was supposed to be confined there, and for that offense the rioters were arrested, tried, and condemned, while Mr. Voorhees's political friends but lately burned United States soldiers at Fort Pillow, and his Roman Catholic friends burned orphan asylums, and hung men to the lamp-post. This retort hit hard. Great confusion prevailed. The war against political papacy is hinted at in this skirmish. How soon and how hot it may be, who knows? Out of that conflict, liberty and righteousness will come triumphant. Mr. Bingham prophesies:—

"The day is not far distant when the very throne of his power shall turn to dust and ashes before the consuming breath of an enlightened public opinion of the civilized world, which declares for free governments, free churches, free schools, free Bibles, and free men."

The Senate Committee have introduced a bill allowing the sale of lager to be drank on the premises, and also permission for apothecaries to sell under certain restrictions. The first makes the sale of all liquors free. Under color of lager, every sort of drink will be sold. It is the triumph of free rum. It is a bad bill, very bad, to come from a Prohibitory Committee, and only shows how demoralized even the Temperance wing of Republicanism has become in this State. We have some earnest friends of this cause in that body. They have resisted this effort but without success, as the bill has passed that body. If it prevails in the House and becomes a law, the necessity of the political organization of the friends of Temperance and the Commonwealth will be yet more apparent to all.

The best book on theological topics lately published, is the collection of discourses delivered in this city this winter, "On Christianity and Skepticism." They are full of the best learning, set for the defense of the best truths. The Horticulturists are to publish theirs as an offset. Let them grapple. The profound and potent truths which evangelism states and defends, easily crush the moths of skepticism. There are a few concessions in some pages of this book that are needlessly made, that weaken its strength and mar its unity, concessions as to inspiration, favorable to Lessing, and a few such. But the book, as a whole, is one of the best defenses of Christianity the age has produced.

The Queen is said to be warmly opposed to Woman Suffrage. Is she to woman's sovereignty? It is very natural for those who are in, to bolt the door against those who are out. There was a time when England would not allow a woman to reign; there will be one when she will not forbid woman to vote, no matter what Madame Victoria thinks about it. The Commons once voted, the Lords yet will, and her woman's name may properly sign the bill.

In another column, we speak of Mrs. Stone's Woman's Suffrage Society being swallowed up by the New York Association. Such, we understand, is not the case. The American Society still lives. May it keep itself unspotted from the evils that have harassed its sister body, and help to restore that to a perfect faith.



## Original and Selected Papers.

## WAIT.

BY ALBINA L. DEAN.

Wait, Christian, wait:  
That crown which hath no fading  
Is thine when only all thy work is done;  
Rest thou in Him who giveth, not upbraiding,  
And go thou bravely till thy race is run.  
Not smooth the way, perchance, thy feet are taking,  
Haply few sunbeams glint athwart thy sky;  
Look upward, Christian! for the morn is breaking,  
The shadows flee apace, thy rest is nigh,  
Wait, Christian, wait.

Wait, Christian, wait:  
Live only for thy Master;  
Let the world gauge thee blindly as it please;  
Misjudge thy hidden work, count gain disaster,  
A greater than the world shall reckon these;  
Hidden in Christ, thy simple daily doing  
Hath glory far exceeding earthly store;  
Humble and mean and poor to worldly viewing,  
But for this work God setteth wide the door.  
Wait, Christian, wait.

Wait, Christian, wait:  
Thy life is one of giving;  
Not here the crown, not here the victor's palm.  
Christ lives for thee, be thou for others living,  
Rest followeth labor, after conflict, calm.  
Give unto others with no after thinking  
From others still some good desired to gain;  
Give thou for Christ's sake, all thy self-hood sinking, —  
For Him and to Him through thy joy or pain,  
Wait, Christian, wait.

Wait, Christian, wait:  
For whom He loves He chastens;  
Purest the gold which passeth fiercest test;  
The will that works by love tires not nor hastens, —  
God leads and holds thee, His own time is best.  
The eternal years are guarding all thy treasure,  
The cords which bind thee lessen one by one;  
That life of love which hath no bound nor measure,  
Lies just beyond where now thy way doth run,  
Wait, Christian, wait.

## WHAT SHALL AMERICAN WOMEN DO NEXT?

BY MRS. J. F. WILLING.

The first generation of American women helped immensely at the work of conquering homes from the wilderness, and laying the foundation of the New World civilization. There were giantesses of energy and patient endurance in those days, as well as in the later time, when the base stones of the Great Republic were laid. It would be impossible to estimate the part the women of our day have borne in the Herculean labor of clearing the land of "the sum of all villainies."

Women have measureless energy. Their moral sentiments, usually active and earnest, crowd them to do something to make the world better. Only God knows the bitterness of the secret cry, that goes up from the heart of thousands of women. The shipwrecked going down, within call! The breakers beating them to death, under our eyes, and we so helpless to help them! Christ pity us!

Conventionalisms hedge women in. Society offers a premium for fine toilets and superficial culture, soft hands and hard hearts. She is a brave woman who can play Arnold von Winkelried upon the pikes of public opinion. She is a strong woman who does not make herself ridiculous in the attempt. She is a womanly woman who will not snarl at the mean men who sneer at her, or claw the silly women who make faces at her. He is an idiot who would ignore or deny woman's energy and capabilities, with the statistics of the Sanitary Commission staring him in the face. The war was an immense liberating scheme, partially unfettering two sets of people. Those described in the Emancipation Proclamation, are free, in form. They will be free in fact, when society lifts from them the nightmare of caste. In its sore need, the country was driven to recognize the worth of woman's work. The war was not a bad investment, though it cost fearfully. Yet we shall not get the good God means to come of it, till we work into our national life, the meaning of that saying of Paul, "There is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

The question is fairly before us. What shall American women do next? Fidgety conservatives may flutter and worry. It is quite too late to turn women back to their frizzling, and ruffling, and gossip. The spirit of work has been raised: it cannot be laid by frowns, scolding, or candies. The role of pretty plaything is at an end. Work is the word, and work it must be. It was thought well enough for woman to seize the ropes, grasp the pump handles, and throw every ounce of strength upon them, when the ship was a leak, and drifting upon the rocks. No matter then about the women keeping silence in the churches. Their voices might be heard, the wide land over, reading, singing, talking, pleading for the soldiers. Now that the peril is past, it is not so easy to hush them down to parlor warblings and nursery lyrics. The elephant is drawn.

What next? Beat his brains out? Not easily done. And then we can't afford it. A thousand times better train him to work. When a force breaks loose upon the world, it is well if the Church has the sense and strength to master it, give it Christian baptism, and set it at work for Christ.

The questions that stir the world's pulses now, are all moral questions. Conquest, lust for gold, commercial rights have had each its turn at the lever that upheaves social systems. The issues of the hour are not high or low tariff, finance, or national prowess. They are such as these: shall men poison each other at so much a glass? Sabbath or no Sabbath; relating to civilization, human rights, Christianity; of necessity laying their hand upon the life of the Church. For self-defense (which means aggression), she needs every help she can conscript. She cannot afford to dispense with one iota of the energies of her women. Let her face this matter fairly. Let her open avenues for the capabilities of women. Let her utilize their energy, lest it overleap the barriers conservative croakers would build before it, and become a harm instead of a blessing. The Methodist Church, by giving women a vote upon the Lay Delegation question, recognizes their individual interest in Church progress, their right to an opinion, and the incompetency of men to express it for them. I think some members of the General Conference who voted for this, with a laugh at the novelty or nonsense of the thing, were working better than they dreamed. And the end is not yet. There is plenty of Church work that women can do as well as, or better than men. Their tact and intuitions specially fit them for religious visiting, personal efforts to lead people to Christ, the instruction of children, and the care of young converts. They can be Bible readers, missionaries, class-leaders and Bible class teachers. Where God has endowed them with the dignity to command attention, the voice and language to embody their pity for the perishing, they certainly can speak to the starving masses about the great Salvation. There is enough Church and Scripture precedent for all this, to satisfy any who are fearful of innovation.

Christian men and women may do far greater work for the Master than they have ever yet dreamed of. It is high time they awake to understand this. Too many of us have bounded our sympathies and efforts, by our own little Church records. Our prayers for the conversion of the world have been "the drowsy mutterings of half-awakened souls, talking in their sleep." Infinite resources are within our grasp. In the name of God, let us lay hold of every right thing that has power in it, and use it, to conquer the world for our King, even Jesus.

## SHORT SERMON, NO. 3.

FOR MINISTERS.

BY J. T. ORWIN, M. P.

Text: "Let all things be done decently." — PAUL.

1. YOU OUGHT. Every man ought. Every man should be a gentleman. Robinson Crusoe on his island was a gentleman, and instead of degenerating into a beast or a savage, he improved the character and conduct of even beasts and a savage — civilized them. Go into the woods, and build a hut and live alone like Thor-eas, wallow in a tub like the older Diogenes, if it suits your taste and fulfills your calling, but be decent and you'll dignify tub or hut as they have not been dignified before. As a minister of Christ, you ought to be an example of gentlemanly demeanor. Not only in theory but in practice you ought to be the leader of your people. God commands "be courteous." Your rough ways, your breaches of good breeding are not marks of honesty, as you seem to think. There are as many humbugs of the "bluff, blunt, hearty" type as of any other.

II. You don't. You have several habits which are anything but decent. You let the parsonage fall to decay, and very likely your children are permitted to exercise their destructiveness on it and its surroundings. The flower-beds which your more tasteful predecessors planted so carefully with pretty perennials, you and yours destroy. The garden which you ought to leave as good as you found it, you "seed down" to weeds, and sell that which should have gone to enrich it to some neighboring farmer.

If the roof needs new shingles, or the walls new paint, or the rooms new paper, or the furniture a little repairing, you say within yourself, "It will last my time," fearful perhaps, that if you ask for money to fix up, your claim may be short. A false alarm, by the way, in nine cases out of ten.

Then you are guilty of sacrilegious vandalism. The people, when they build the new church or repaired the old one, placed a beautiful, clean new Bible upon the desk. For no earthly reason save that it is a habit of yours, you have defaced it wherever you have taken a text or read a lesson, with the abominable tracks of your old, soft, black stump of a pencil. Your crosses and parentheses disfigure the pages with their awkward sprawling forms from Genesis to Revelation.

In the name of decency, if you cannot commit your text to memory, and cannot find it without thus soiling the book, wear an extra pair of spectacles, or hire a boy to find and keep the place for you. A child of four years who should so abuse any book, would deserve a whipping, and in a well-governed family would get it.

But this isn't all. The good book had a strong binding, and every signature was snug in its place when you first used it. Now you must handle it with greatest care or the leaves go sailing out over the heads of the congregation. Benedictions they may contain, and it may seem very poetical that you should send showers of them floating down upon the people. But not benedictions will come up from those who purchased the beautiful book you have so worse than needlessly pounded out of the binding, and who know that they must be called upon to replace it. If you must be polemical, don't hammer the Bible as if it were your adversary. If you would be emphatic, give your thoughts point. Don't attempt to give force to feeble thoughts by forcible thumps. Instead of gaining your end you'll make them feebler by contrast with your action.

## THE MOTIVE AND THE MAN.

It seems admitted as an axiom in morals that the quality of an action resides in the motive: that actions do therefore deserve to be considered good or bad, and also that they have a grade of goodness or badness, measured by the particular complexion of motive which induces them.

1. Fear of penalty may produce obedience. All laws have penalty as one of the motives impelling to their observance. In the State, this motive is always published with the law itself; and is in fact the only motive made formally apparent. So also in the first publication of God's law, penalty was the only motive enunciated, "Thou shalt surely die." There was no reminder, Keep this law and you shall be blessed, — you shall have my smile, — you shall be happy in each other, — you shall have growing knowledge of good, and growing dominion; — nothing of all that; but only, "Thou shalt not eat of it, neither touch it, lest ye die."

That the fear of penalty was the motive appealed to by the Great Legislator in the first law is proof that such fear may induce real, and therefore acceptable, obedience. It must be admitted, however, that this fear is the lowest motive that can incite to the practice of obedience to law. The man who is kept from wrong-doing by fear of fine, the jail, or the halter, as the great and only controlling motive, is, as we instinctively feel, a man of the feeblest virtue; a man whom we would not trust readily nor far.

Nor will the case be changed in its essential merits if the character be viewed in its relation only to the law of God, as distinguished from the human statutes by which men have sought to protect themselves from each other. The man who is urged to duty by a lively apprehension of impending wrath from God, in case of dereliction, but who does his duty, may claim to be a Christian; but surely must be held a Christian of the lowest type.

The fear of the Lord may be said to be the beginning of wisdom indeed, but surely the trembling, servile fear that induces many to fly for refuge, to lay hold on the hope set before them, is only the beginning, and scarcely enters into the composition of wisdom or godliness itself, as an element of appreciable force; for though there still be fear in every child of God, it becomes presently so modified by sonship, and by fusion with other affections, as to have exchanged all its servile, for filial qualities.

2. Obedience may spring from a consideration of the incidental results of wrong or right doing. Much that enters into the general fact of human prosperity or success is based on character. This fact presents a motive of large prevalence; and whatever there is of practical excellence among the unregenerate masses of men is to a great extent due to it. Respect for the opinions of mankind is a motive that weighs nothing with the lowest stratum of character: but it weighs more with a man as he rises in self-respect, and is nearly omnipotent with "the better part of society," as the men and women of a certain grade would be considered.

Nor should the particular type of motive of which we now speak be lightly esteemed. It is a motive with which men are plied "from Genesis to Revelation" and thus indorsed and honored by God Himself. Witness the threat, so many times repeated to His ancient people, that if they forsook the Lord they should become "a by-word and a reproach and a hissing among all people;" and note the promise on the other hand, "All nations shall call you blessed." True, it is a motive drawn from considerations of the present life, mainly or wholly, yet is it salutary in its action, and of great strength in promoting the proprieties of life.

It is not long since he went to his grave with a broken heart, under the failure of all his cherished hopes, who had dared to believe that the greatness of his intellect, despite the pollution of his character, could make him first in the land: and he, another, has won all hearts, and sits to rule to-day in a seat he never sought, because, in years gone by, he respected the opinions of mankind, and put the bride on headlong appetite.

It is amazing to what an extent God mercifully uses this motive in holding up society above the basest life, and in a position to receive the light of higher convictions and better aspirations. To estimate its potency as a divine expedient for the upholding of character, one needs to look through all society and mark our dependence on each other for the succor and cooperation that confidence alone can command; and then note the operations of mutual



esteem, in the family, in the school, in the counting-room, in the places of trade, in the senate, in the cabinet, and indeed wherever man meets man, and finds his fortune, his interest, or his pleasure, in any way suspended on the good opinion of his fellow.

This motive may be said to be, in God's economy, the grand tressle or "false work" by which the general character and habits are held in place till the divine arch or celestial cable shall come.

3. *Obedience may spring from desire of reward.* The man who has fixed his eye on heaven, and is living with careful forecast of its eternal weight of glory, exhibits a much higher tone of character than can result from either of the forces afore considered.

The man that recognizes eternal things, is by that fact declared to be lifted above the utter worldliness and groveling which mark the major part of mankind. His thought has disentrancement. He walks abroad. He sees afar. He notes eternal things. Earth and heaven are in his balances. He seeks a better country. His conversation is in heaven. He has respect unto the recompense of the reward. He seeks for glory and honor and immortality.

He that thus lives for heaven, because his affections are set on things above, not on things on the earth, is sure to lead a life of obedience, for his character is above the man who merely fears penalty or sees his advantage, even as heaven is above the earth.

4. *Obedience to law may flow from sympathy with the government.* Complete identification with Jesus and His work is the highest style of character. Here the subject feels as if he were a part of the government, and had no interest, nor even identity, separate from it. Whoso stands here sits always in heavenly places in Christ Jesus. He prefers God above all the gifts of God and utters his own soul when he says, "Whom have I in heaven but Thee; and there is none in earth that I desire beside Thee." He lives in the holy place; the secret of the Lord is with him.

His communion is with the Father and with his Son Jesus Christ. He follows the Lamb whithersoever he goeth. He walks with Jesus and so closely that the reproaches of them that reproach the Master fall on the servant.

Nothing but the baptism of fire can lift a man to this; but whoso has it, has the tongue of fire to speak, and the hear of a martyr to die for Jesus. Here stand God's invincibles; men that can be killed but can't be conquered. Up these steps, into this divine union, God would bring us all, — and heaven comes next. B. W. G.

#### "SINGULAR IF TRUE,"

Stands, a few days since, at the head of an article in one of the city papers which professes to chronicle certain abnormal phenomena of the spiritual weirdism of this wonderful age, as taking place in the great city of "notions," alias the "HUB." It says: —

"For several weeks, or months past, the occupants of a residence at the South End, have been strangely troubled with the removal of articles of clothing, jewelry, &c., from one part of the house to another at all hours of the day, and in the most unaccountable manner. A watch laid upon a toilet table one minute may be missed the next, to be found, perhaps in the attic or kitchen, as may happen; or a hat or comb may disappear just as suddenly, and turn up in just as unexpected places. These phenomena, or, more properly, this stillful prestidigitation, is unattended by any of the door-slammings, knockings, and groanings, which are the usual legitimate accompaniments of such manifestations. The closest watch has been kept over suspected members of the household, and every plan resorted to to detect the trick, if trick it be, but thus far without avail. It is a singular fact that nothing of a heavy nature is ever moved, all the changing being confined to articles which could be easily concealed about the clothing."

The proprietor of the house is said to be "in a dilemma as what to do or what to think," and the writer concludes, "If it cannot be proved a trick, then the public can put down upon its books one authenticated case, at least, of genuine, unaccounted-for manifestations."

It is unnecessary to consider the above detailed annoyances as either "skillful tricks," or unaccountable "manifestations."

For the comfort of our good Boston proprietor, we could tell him of the four children of Mr. Goodwin's family, of this same good city (then town) of B., who in 1688 suffered immeasurably more at the hands of these same "spirits."

A most credible witness and historian of the sufferings of these children, says they were sometimes deaf, sometimes dumb, sometimes blind, and at other times they were afflicted with this triple calamity at the same time. Their tongues were forced down their throats, and then drawn out and upon the chin to an enormous length; their mouths were distended so widely as to dislocate the jaw, and then drawn together with sudden violence. The wrists, elbow, and shoulder-joints were suddenly flexed, and made snap like a spring lock. With piteous cries they declared they were smitten with blows, cut with knives, and tortured in ways unnumbered.

Any discourse of Christ and things eternal, prayer to God and reading of the Holy Scriptures, would throw them into terrible vexation and anguish, so that they would stop their ears and howl and shriek to drown the voice of the devotions.

Does all this seem too bad to be believed? then go back still farther and take a lesson from that wretched demoniac who had his dwelling in the mountains and among the tombs, cutting himself with stones, and venting

his satanic fury upon the passers-by; and that son whom an afflicted father testified to have been afflicted from his childhood with an unclean devil, that oftentimes cast him into the fire and water, and threw him upon the ground, wallowing and foaming with convulsive agonies. Pages of such "manifestations" could be copied from authors of unimpeachable reputation. But a word to the wise is sufficient.

These table-turnings, door-slammings, knockings, groanings, and semi-thievings of our own times are but part and parcel of that system of deceptions whose history, in connection with our race, began in the Garden of Eden.

Sometimes their author "manifests" himself as the roaring lion, sometimes as the angel of light, that he may deceive, if possible, the very elect.

But we are not ignorant of his devices, though he charms ever so sweetly.

Impiety, leasing, and uncleanness, now "Free Love," mark the footsteps of the beast as he goes to and fro, walking up and down the earth.

If he first gives the "butter and honey in a lordly dish," it is only to prepare his victim for the hammer and the nail.

"Trust not the horse, Trojans. . . I fear the Greeks, even bearing gifts." E. O. P.

#### GETHESEMANE.

Like Him, whilst friends and lovers slept,  
Have we not all heart-broken crept  
Into thy shadows once and wept,  
Gethsemane?

We knew not how the day had run,  
We only knew that hope was gone,  
And fain no more would greet the sun,  
Gethsemane!

Our mothers slumbered in the tomb;  
Love, though immortal, could not cothe  
To cheer their children in thy gloom,  
Gethsemane!

Not with us was our true helpmeet,  
Who bore us sons and made life sweet,  
And loved us with a love complete,  
Gethsemane!

Not with us might the friend abide,  
Who ever trusty, ever tried,  
Fought our Truth's battle by our side,  
Gethsemane!

We were alone. The world was still,  
The breath of heaven seemed cold and chill,  
We beat our breasts and wept our fill,  
Gethsemane!

Prone on the ground our limbs were spread,  
We wished it were our dying bed,  
Since hope and joy and faith had fled,  
Gethsemane!

But late, there broke a little light  
Into the darkness of the night,  
And we were taught to pray aright,  
Gethsemane!

Then Christ Himself said, standing near,  
"O, fellow-mourners! have no fear,  
I weep with these, and God is here."  
Gethsemane!

M. BETHAM EDWARDS, in *Sunday Magazine*.

AMERICAN METHODISM FROM A BRITISH POINT OF VIEW. — The *London Watchman* has a correspondent who thus mixes a little error with a good deal of truth: —

"The spirit of Methodism is much more aggressive in this country than in England: and it is very needful that it should be aggressive, and almost a matter of course that it should be so, for this reason: the men here (I mean the people generally) are superior in many aspects to Englishmen. I was struck when I came, and I am still as I walk through the streets, to see how much more manly, erect, muscular, self-possessed, independent, and intelligent, are the men I meet than I was accustomed to meet at home. This was no new fancy, for it is as evident to me now as when I was first struck with it. It occurred to me that the cause of the fact was this: The energetic — the self-reliant — the strong in muscle and in brain, the bold and brave in heart, are more likely to come out here than those who lack these qualities; and this is true, not only of immigrants from Great Britain or Europe, but from the Eastern States of America. Add to these qualities the independence that political standing and position give, and the training of the public schools, and it fully accounts for what I have stated. Now these men are full of energy and strong will, and are powerful for evil when their faces are set that way, and it requires an earnest, zealous, godly, aggressive ministry to contend with this power for evil. I cannot see that it would be possible for religion merely to hold its own in this country. The forces are so great, so earnest, so energetic, that the contest is fierce, and there can be no quarter and no peace, or we be to the cause of religion. But the same men who are so powerful for evil become, when converted to God, just as powerful for good, and they enter into their work well knowing the men among whom henceforth they are to labor for Christ. This energetic character also helps to account for the strange heresies which are so numerous and so very striking in this country — Mormonism, Universalism, Spiritualism, Free Love, and various strange notions of which we have little or nothing in England. But it may also help to account for the noble generosity of men like Peabody, and for the self-denying services of men like Peter Cartwright. I have strong faith and hope that this country

will have an influence for good on the kingdom of Christ great in proportion as the country itself is greater than other countries. It seems to me that men's minds and energies expand and grow almost as a result of the greatness of the country.

"There are some differences in the working of Methodism here and at home. There is no money paid in class in St. Louis, but I am not sure that there is not elsewhere. But the whole expense of the church and school is estimated at the beginning of their ecclesiastical year, and an assessment is made on every member of the congregation to make up the required amount. Every man is then waited upon and told the amount of his assessment. If he accepts it — well. If not, the matter is talked over until it is settled, but generally the amount of the assessment is agreed to, though not in every case. When, however, the sum is agreed upon, the whole year is given to every man to pay his quota, though all are requested to pay as early as they can. Our minister will receive 2,000 dollars a year and a house — not furnished — in addition to which he has wedding and burial fees, which will be numerous, as the Methodist preacher will perform the marriage ceremony as often as the Church of England (or Protestant Episcopal) pastor. But here we are paying a much better stipend than is generally paid, as this town or city is one of the largest in the State. The moral tone of this place is very low. Amongst all classes divorces are very frequent, on very slight pretext, or no pretext at all, but just the mutual wish of the parties; and the divorced persons marry again, and do not lose any caste in consequence. The sacredness of human life is little thought of. The children are exceedingly precocious, and very early learn the vices of their parents; and rebellion against parental authority is the rule here, to which there are not many exceptions."

• SUMMER AND FALL. — In July the wet season fairly commences, when everything smokes and steams as if in a hot bath. Summer vegetation flow comes forward with astonishing rapidity, and the rapid decay fills the air with malaria. If during any portion of the hot season the east wind blows, the effect is still much worse than that of the fiery westerly winds. It seems freighted with disease, and is universally dreaded. During the rainy season serpents, scorpions, and centipedes, make their appearance. Many hundreds of the natives are killed every year by snakes. I am told that statistics show one thousand five hundred deaths annually from this cause. These poisonous creatures come into the houses, particularly into the bath-rooms. Where houses are thatched with straw or reeds, serpents crawl into the roofs to catch birds and to get their eggs. One of the missionaries at Benares told me that he at one time kept a quantity of quails for table use, in a house built for the purpose. One morning his native servant, on going to get some quails, found a huge cobra in the house, making his breakfast off the birds. He refused to leave, and to all comers would spread his hood and make battle. The missionary got his gun and shot him.

One of the missionary's wives told me that one night as she sat at the table sewing, she heard a rustling noise, and looking up she saw a serpent within striking distance of her on the same table at which she was at work, looking into the mirror. Another missionary told me that on getting out of bed one night he thought he stepped on a coal of fire. It proved to be a scorpion, which stung him the moment his foot pressed it. Another missionary informed me that as he raised a piece of bread and butter to his mouth he discovered that on the under side of it was a scorpion ready to strike him when he should bring the bread to his mouth. I have been shown scorpions here that are six inches long, and centipedes of similar length. And I saw one morning quite a number of India serpents among which was the horrible cobra. The largest of this kind of serpent was nearly the size of my arm, and five or six feet long, and his hood four or five inches wide. This snake moves with his head a foot above the ground, and strikes forward at anything in his way. The bite is fatal.

The sting of the scorpion is exceedingly painful, and causes very great and long-continued swelling, but seldom destroys life.

Snake-charming is pursued as a livelihood by great numbers of the native Hindoos. While stopping at Bombay, one morning, these snake-men came round the hotel in great numbers, having different kinds of serpents to exhibit — cobras, vipers, boa-constrictors, etc. Some were brought in baskets, and some, wound round the bodies of the natives, made a load by their enormous size.

Europeans are seldom bitten, owing to their greater care in exposing themselves to these dreadful creatures. — BISHOP KINGSLEY, in the *Christian Advocate*.

PAPAL INFALLIBILITY. — Can a general Council confer on the Pope an infallibility which he does not possess? Can their resolution by any possibility give to him that which, if it be really his, places him entirely above any effect of resolve of a general Council? Infallibility is the possession of the office, not of the man, and if Pío Nono be infallible, so was Leo X. and Alexander VI. Jesus Christ the same yesterday, to-day and forever. The successors of St. Peter infallible yesterday, to-day and forever. Let Pío Nono, then, out of the essence of his own infallibility, issue the decree. "For I am the Lord; I change not, therefore ye sons of Jacob are not consumed:" this is God's immutability. "I am Pope, infallible;" and the pronouncement is authoritative, perfect and complete, out of the essential capacity and compass of infallibility resting in him. If the Pope be infallible, his own announcement of the dogma settled the whole question; infallibility cannot err. If he be not infallible no decree of Council can invest him with a prerogative which, in its very nature, places him above all rule or decision of Council. God is infinite of Himself, not by human decrees. Christ is Divine of His own right, not by His Church's vote; and, if the Pope be infallible, let him outstep it, from the element of infallibility in him, and put to shame the wrangling divisions of Councils. — Occident.



## For the Children.

## OVER AND OVER AGAIN.

Over and over again,  
No matter which way I turn,  
I always find in the Book of Life  
Some lesson I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour.  
But the morning dew must fall;  
And the sun and the summer rain  
Must do their part, and perform it all  
Over and over again.

Over and over again  
The brook through the meadow flows,  
And over and over again  
The ponderous mill-wheel goes.  
One doing will not suffice,  
Though doing be not in vain,  
And a blessing, falling us once or twice,  
May come if we try again.

The path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depth be driven,  
With storm and tempest, we need them all  
To render us meet for heaven.

## PLANTS WITHOUT ROOT.

BY MISS ANNA WARNER.

## CHAPTER VII.

What was to be done now? In vain the two children pondered, and planned, and consulted, talking to each other in whispers, at all sorts of stolen minutes through the next morning, and still nothing could be decided. Only one thing was clear, it would never do to bring Molly's Bible within reach of the ruthless hands that had confiscated Peter's; and therefore for the present the book must lie safe in its hiding-place, and the two children must do without their reading.

"Telled ye so, Molly!" said Peter, with the gloomy satisfaction of one who has prophesied a misfortune that has come to pass. "Telled ye he'd blow it all to splinters. How's we to get on now, I'd like to know."

"But it's good we read so much, Peter," said Molly, with a girl's superior hopefulness. "And we remembers some. And we'll go on as fast as we can."

"Guess likely we will till we gets tripped up a little oftener," said Peter savagely. "Much you remembers!"

"I've goin' on," said Molly, simply. "And I does remember a deal, Peter. I knows 'My little children,' and about the advocate, and 'there shall be no night there.'"

"Pity there warn't none here," said Peter. "It's twice as hard to tend to the nights, as 'tis the days. The fellers is allers busiest then, and it's a sight harder to get off."

"And then father's home," said Molly. "That's the worst. Peter, if we goes on fast, how long'll it be 'fore we gets all away?"

"Guess if yer asks me how long it'll be if we goes on slow, I can tell yer better," said Peter, despondingly. "We won't never get there at all, Moll, and that's the way it's like to be. Hedgin' of yer in and shuttin' of yer out, and what's a feller to do?"

"You's might tell the King," said Molly.

But Peter shook his head at that, as something not in his line; and presently wandered off in search of better counsel or amusement or adventure or whatever he might chance to find. And so passed on the morning.

"I say now — what's up?" inquired Tim Wiggins, as he came swaggering along through the bushes, and suddenly found himself in an unusually large assembly of his compeers. It was the afternoon of the day following that on which Peter Limp had lost his Bible; and Peter himself stood in the centre of the ring, looking somewhat red and altogether disturbed.

"What's the game?" said Tim Wiggins again, sliding himself in among the rest. "Anybody come into a fortin', without the sense to keep it dark?"

"Why that's just where it is!" cried Jem Crook; "and yer's hit it exactly — only kinder on 'tother side. There's Peter's lost all the fortin' he ever expected to get!"

"I ain't, neither," muttered Peter Limp, angrily.

"Like to know what he had to lose — and I'd go look for it," said Tim Wiggins.

"Too late for yer," said Jem Crook. "Have to wait till next time, Timpty. This here one's swallered!"

There was a roar of laughter at this, in which Tim joined, without in the least knowing why.

"Blessed if I know what yer all up to," he said then.

[Revised according to Act of Congress, in the year 1876, by ANNA WARNER in the Clerk's Office of the District Court of the District of Massachusetts.]

"Ask Sam Dodd," said one of the boys.

"Why, his daddy's dranked his book up — that's all," said Sam, thus appealed to. "And if it only'd disagree with him as well as it does with Peter, it'd be for the good o' the country."

The boys shrieked and laughed and shouted and danced round Peter, whose face certainly did not improve during the process.

"Drinked it up, Timpty, — think o' that!" said Jem Crook. "His handsome book as he was so fond of, and took reg'larly, mornin's, 'stead o' his breakfast. And his daddy gets hold on it, and likes the taste on it so well, he swallows it all to once, 'stead o' makin' it last — as Peter did. And now there ain't a speck on it left for nary one."

An indescribable hubbub followed this speech of Jem Crook's; and anger and sorrow and shame struggled and fought in Peter's heart, till he was very near bursting into tears and helping on the excitement that way.

"Serves him just right, for tryin' to make b'lieve better'n other folks," said Tim Wiggins, with a scowl. "If old Limp had swallered him along with the book, it wouldn't ha' hurt me none."

Another storm of shouts and jeers burst forth at this, and Sam Dodd inquired, "What's that you said about settin' up to be good, Tim?"

"He," said Tim, "Peter, settin' up to be better'n the rest of us. Guess 'tain't in him to be exactly what yer'd call good. Not first-chop."

"If I see him at it again!" said Sam Dodd. "I say, boys, guess we'll let him off this time, 'cause he's lost his book and feels kind o' watery; but he hadn't better try it over."

"No! no!" shouted the chorus, closing round Peter Limp. "We'll make him swaller it next time hull."

"Ain't one on ye never had a book o' yer own," said Peter Limp, rousing up a little; "so in course it don't suit that nobody else should."

"Where'd he get it anyhow?" said one of the boys.

"The white lady giv' it to him, to help him play pretty," said Jem Crook. "And it's had the most astonishin' effect in a short time. Why, he's giv' up to like apples, and kind o' lost his taste for chickens, and don't care about roastin' ears without Farmer Graves counts 'em out himself. Sam had a touch o' the complaint, but Peter's took it powerful."

"Needs watchin'," said Tim Wiggins.

"And doses o' the very thing he don't like," said Jem Crook. "That's my notion o' physic."

"Watchin' did heaps for Sam," said Tim Wiggins.

"Come on, Peter, I'll watch yer for to-day."

"And we'll go where the physic's 'handy," said Jem Crook.

"Guess likely I ain't agoin' nowhere with nary one on yer, this day," said Peter Limp.

"Peter ain't much of a hand at guessin'," said Tim Wiggins, "and never was. Hurry up boys! — fetch him along. I say I can't wait here all day."

"I ain't agoin', I say," repeated Peter.

"Shows yer don't know what's good for yer," said Sam Dodd. "There's a chance now for yer to walk on yer feet — but yer may have to go on yer head."

"That's the game!" shouted the boys, "on his head! on his head!"

"Peter," whispered a little voice near him, hid away in the bush against which Peter was leaning, "I'd let 'em try! You're pretty big — and they's easy tired. 'Twon't hurt ye much, Peter, a little way."

Peter knew the voice of Jemmy Lucas.

"Where's they goin'?" he whispered in return.

"Widow Canty's," said Jemmy Lucas. "To steal her young pigs. She's sick abed. I wouldn't, Peter! They're splendid!"

But Peter stood irresolute. He didn't want to go, — that was very certain; but it was also sure that if he must go, he would rather go on his feet, despite Jemmy's comforting assurance that the other way wouldn't hurt him much. Certainly it didn't sound pleasant.

"They're goin' to run off some o' Graves sheep arter that," whispered Jemmy.

"Molly'd pray to the King for help," he suggested presently.

But that was a lesson Peter Limp had not learned.

And even as you may see a little half-rooted plant blow hither and thither in the wind, holding fast to nothing; even so stood Peter, kicking his foot into the dusty turf, and hanging his head, the very picture of irresolution.

The other boys meanwhile were holding a deep consultation, but never slackening their watch of Peter, so that he seemed to feel their hands on him all the time. What was he to do? how was he to help himself? True, as Jemmy had said, Molly would have prayed for help to One stronger than she; but in these times of trouble Peter's thoughts went all the other way. He liked setting out to seek the King when nobody hindered him, — the idea of travelling to the kingdom was very pleasant then, — but if he must go through thick and thin for it, Peter began to think it would hardly pay.

You see, children, he was not what the Bible calls "rooted and grounded in love." There was a little shoot of good in his life, a little leafage of better things; but it came from no deep-struck root; his heart had not yet laid

fast hold of the Lord Jesus as his one only King and Saviour. "He that believeth in Him shall not be confounded," but no one can go many steps towards heaven in any other trust. And so poor Peter Limp, not having chosen the Lord wholly, could not be brave and strong against the taunts and threats of the boys of Vinegar Hill. He wished himself anywhere else, and Jemmy Lucas too; for his words just brought up to Peter the face of little Molly; and Peter knew what she would say, well enough. Weak as she was, Molly would have braved the whole ring of boys, sooner than yield to them one inch, Peter knew. And why? Ah, the mere thought of the Great King and His goodness was so precious to Molly, that I think she would have given up her life first, sooner than turn back from seeking Him.

"Now then, for roasters!" said Tim Wiggins, breaking up the consultation. "I've got to look after Peter, so all yer other fellers has got to look out for yerselves. Come ahead, Peter, — you and me, we've got to lead off."

"And he just went!" said Jemmy Lucas, describing the scene afterwards to Molly. "They just led, and he just follered. And if they tells him to swaller one o' them little pigs right down hull, he'll do it!"

## FROM HERE AND THERE.

A MINISTERIAL SNUFF-TAKER. — The Scotch tell a good story of the late Dr. Duncan, of Edinburgh. He was remarkable for absent-mindedness, and being one day engaged to officiate for the reverend minister of Cutler, near Aberdeen, he left the latter place all in good time, mounted on a Shetland pony. Being a great snuff-taker, he frequently had recourse to his "mull," and arriving at a turn in the road, where the wind blew right ahead, he turned his "sheltie" square about, in order to get a full pinch more easily. Having indulged, he unfortunately forgot to rein his beast round into the right direction again, and rode calmly back to Aberdeen, only, when too late, discovering that "circumstances" were such that the good people of Cutler were having no service that day.

TESTIMONY OF THE CATACOMBS. — The Catacombs of Rome have recently been explored by a Christian traveller to ascertain what testimonies may there be gathered as to the hope and faith of the early Christian Church. Among the testimonies gathered by him, as he wandered through miles after miles of dead, are three that may be of some value and significance. 1. No cross is found till about A. D. 420. It then begins to appear. Its absence from Christian graves for four centuries is remarkable, and furnishes a lesson against its improper use in the later centuries. 2. The name *Christian* is not found. Its absence indicates that it was first and for centuries applied to the disciples by the Pagan and Jewish opponents of the Nazarene, and not appropriated by themselves. 3. The word *Sabbath* does not appear on the tombs. But the phrase *Lord's day* is frequent among the inscriptions. This is a new proof of the change of our rest day from the seventh to the first day of the week — from the Jewish Sabbath to the Resurrection day. — *Pitt. Advocate*.

A WRITER in *Once a Week* states that an omnibus-driver in London assured him that he knew an infallible remedy for rheumatism, which was to steal a potato and carry it in your pocket. "Shortly afterward, mentioning this to a gentleman who has made his fortune in trade in the city, he produced from his pocket what appeared to be a flat, black pebble, which he told me was a potato that he had stolen, and had carried about in his pocket till it had shriveled up to its then state. He assured me that its effect in relieving him of the pain had been marvelous, but that it had got worn out now, he supposed, from the time he had had it, and he thought he must steal another, as the pains were returning."

## TWO BURIAL WRATHS.

Soft left hand, twice about his patient brows  
The wreath of white; long strife hath left him pale.  
Strong right hand, lay this bright, triumphant red  
Upon his coffin; after victory  
He sleeps so bliss a sleep, and rests in God.

From the German.

Imagination (the work of the fancy) hath produced real effects. Many serious and sad examples hereof may be produced; I will only insist on a merry one. A gentleman having led a company of children beyond their usual journey, they began to be weary, and jointly cried to him to carry them; which, because of their multitude, he could not do, but told them that he would provide them horses to ride on. Then cutting little wands out of the hedge as nags for them, and a great stake as a gelding for himself; thus mounted, fancy put mettle into their legs, and they came cheerfully home. — *Thomas Fuller*.

Gen. Butler sometimes quotes Scripture with accuracy and aptness. During the war he reviewed a regiment of volunteers in Philadelphia, and was passing down the ranks to inspect their arms and accoutrements. One soldier had a very rusty, dirty musket, and the General asked the reason. "On guard last night, sir, and it rained. I have not had time to clean her." The next musket was as bright as if from the armory. "Were you on guard last night?" "Yes, sir." "Did it rain?" "No, sir." Turning to the first soldier with a grim smile, the General said, "He sendeth rain on the just and on the unjust."

## PROVIDENCE ITEMS.

The cause of Christ is doubtless the dearest interest to most of the readers of the *HERALD*, upon which items can be collected. I will cheer them with a few. Great peace prevails among the churches of this city and vicinity. It is beautiful to see with what zeal and unanimity the pastors are applying themselves to the great work, while the member-



ships seem to be like Aarons and Hurs of olden time. The recent Fast Day was very generally observed in this part of the Conference. The meetings very interesting. We do not doubt that God will have respect unto our humiliation.

Several of the churches of this district are making special efforts of various kinds.

At MYSTIC BRIDGE, where a new church groans under a sixteen thousand dollar debt an effort is being made to pay the same. Several of the brethren have proffered large subscriptions and there is a fine prospect that all will come to the help of the Lord. We sincerely hope it may be successful, for our cause is suffering fearfully in that place on account of this incumbrance.

WASHINGTON VILLAGE.—On the P. H., and F. R. R., about thirty minutes ride from this city, is a model manufacturing village; most of the dwellings are owned by the operatives. The owners and agents of the mills seek to make their employees happy and useful citizens. In this village, for some years, a union church has been sustained, but about two years since it was disbanded. Recently the property was tendered to the Methodists for five years. Rev. John Livesey has formed a class of fifteen members, and in the name of the Lord set up our banners. There is but one thing to fear, and that is, that Methodists, so used to hard digging at first, will find this so easy an effort that they will get proud over it. Among those interested in this movement is Bro. Joel Spencer, State Auditor and Commissioner of Life Insurance, who leads the choir and superintends the Sabbath-school.

During the absence of Bro. Livesey in England, the pastors of Providence and vicinity are supplying his pulpit, that he may not be minus the salary. We pray for his speedy return, for various reasons.

SOUTH PROVIDENCE.—Rev. Bro. Carroll, the pastor, is seeking advice and help concerning building a house of worship. A little band have worshipped here in a hall, where dances and godless amusements alternate with religious services. The worshippers are subject to indignities disgraceful to the citizens, and insulting to good people. I hope the benevolence of the people will no longer allow this self-sacrificing band to go unhoused among rowdies to worship.

BROADWAY.—Whilst these items are pleasing to all, we are about to add one of painful interest. Another of the most prominent and promising members of the official board of this church has fallen, Bro. Gilbert M. Steer. He was killed by the falling of lumber. I say another, for this is the third in the three past years. James Anthony, Peleg H. Barnes, Gilbert M. Steer. Each of these men seemed indispensable to the work in this charge, yet the dear brethren who remained hold right on, trusting in God.

A union meeting of the city pastors is held Monday mornings, in the prayer-room of the Young Men's Christian Association, 98 Weybosset St., from 10 until 11½ o'clock. The Methodist meeting is discontinued for the present.

#### M. E. CHURCH SOUTH, STATISTICS.

	1869.	Increase.
Travelling Ministers	2,883	158
Local Preachers	4,758	340
Total Preachers	7,641	498
White members	548,820	37,224
Colored Members	19,686	12,399
Indian Members	3,149	848
Total Members	571,655	25,671

THE METHODIST PROTESTANT GENERAL CONFERENCE.—The General Conference of the Methodist Protestant Church, met in the church, corner of Fayette and Alsquith Streets, Baltimore, Md., on Friday, May 6. There were present about eighty members elected from some twenty Conferences.

#### CURRENT NOTES.

Methodism has been nearly sixty-eight years in Washington.

Elma, daughter of Rev. T. J. Scott, India, died on the 11th March, aged six years and nine months.

The Ku Klux burned another freedman's church in Oxford, Georgia, April 18.

The Conference of Germany and Switzerland is changed from June 16 to June 9; place Carlsruhe.

The Book Agents of Cincinnati will soon issue, in book form, the "Letters of Bishop Kingsley."

Bishop Simpson delivered a memorial sermon on the deaths of Bishops Thomson and Kingsley, in Philadelphia, on the 29th ult.

The Niagara Annual Conference of the M. E. Church, in Canada, opened at Strathroy, April 20, the venerable Bishop Richardson presiding. About eighty ministers were present.

The congregation of St. John's M. E. Church, New York, who are about to erect a new \$90,000 house, subscribed recently at a single service \$20,000.

The will of the late Bishop Kingsley was admitted to probate in Cincinnati, on the 9th. He left \$15,000 in real estate and \$600 in personal property, all to his wife.

Bishop Scott announces that the Alabama Conference will meet in Edwardsville, and not at Branchville, the place erroneously given in the Episcopal plan. The time is October 12, 1870.

The Ohio State Methodist Convention is appointed to be held at Delaware, August 2-4. The delegates are to consist of six ministers and six laymen from each district, to be selected by the ministers, and one layman from each charge.

Since January, there has been the greatest revival in Leominster, Mass., that was ever known there, resulting in large accessions to each of the evangelical churches, thereby greatly strengthening the cause of true Christian piety and influence.

The anniversary exercises of Drew Theological Seminary, were held in the Presbyterian Church, Madison, N. J., on the 18th inst. Rev. Mr. Foss preached the sermon. Some sixty students were present, wearing mourning badges in memory of the late Dr. McClinck.

At HOLLY, Genesee Conference, a new church was dedicated, April 27, Rev. B. I. Ives officiating. The cost of the edifice was about \$11,000, of which \$5,800, remained to be secured on the day of dedication. It was all obtained. The most astonishing fact, however, is that the society, of sixteen members, was organized only the week before the dedication.

Rev. Dr. Hatfield, of the Centenary Methodist Church, delivered a lecture in Chicago on March 29, on the "Pernicious Effects of the Woman's Suffrage Question." The lecturer labored to show how much at variance the avowed principles of Woman's Rights advocates are with the letter and spirit of the New Testament. The attendance was so large that the audience were obliged to leave the vestry of the church and go into the main room. The House of Commons differs from the Dr., as it voted last week by 124 to 91 to give the ballot to women.

#### EAST MAINE CONFERENCE APPOINTMENTS.

##### BANGOR DISTRICT—GEORGE PRATT, Presiding Elder.

Bangor, Brick Chapel, C. F. Allen; Union Street, W. W. Marsh. Brewer and Eddington, J. W. H. Cromwell. Hampden and West Hampden, A. Prince. Winterport, A. Church. North Bangor and Monroe, J. H. Bennett. Dixmont, Plymouth, and Jackson, R. Day. Newport and Detroit, E. R. Thordike. Euster, Stetson, and Carmel, W. E. Penland. East Corinth and Corinth, S. Wentworth. Harmony, St. Albans, and Pittsfield, to be supplied. Palmyra and Corinna, to be supplied. Dexter, C. R. Springer. Bear Hill, Garland, and Charleston, M. G. Prescott. Dover, G. R. Palmer. Sangerville, Parkman, etc., C. E. Libbie. Sebco, Atkinson, and East Bradford, E. Skinner. Brownville, Williamsburgh, etc., D. Godfrey, Jr. Orono and Vesie, W. T. Jewell. Upper Sillwater and Olsson, M. Palmer. Oldtown and Argyle, R. L. Mathison. Lincoln and Mattawamkeag, M. D. Matthews. Patten, J. Morse. Arcebrook Mission, S. Boddy. Fort Fairfield, Lyndon and Woodland, N. Whitney. Bridgewater, Monticello, etc., to be supplied. Houlton, Hodgdon, and Lanes, H. W. Bolton. Danforth, Weston, and Bancroft, H. P. Blood. Topsheld, to be supplied.

##### BUCKSPORT DISTRICT—E. A. HELMERHAUSEN, Presiding Elder.

Bucksport, C. Stone. Bucksport Centre, H. H. Clark. East Bucksport and Dedham, George Eldridge. Orland, E. W. Hutchinson. Orrington, S. C. Elliot. Centes and South Orrington, S. S. Gross. Searsport, J. W. Day. Belfast and Northport, L. P. French. Astine, B. B. Byrns. Penobscot and Brooksville, O. R. Wilson. Surry and Ellsworth, J. A. Plummer. Franklin and Sullivan, J. A. Morelen. Steuben and Gouldsboro', E. G. Bloomfield. Millbridge and Cherryfield, B. M. Mitchell. Harrington, B. F. Stinson. Columbia Falls, W. S. McKellar. Columbia and Addison, J. H. Stewart. Machias and Machiasport, S. H. Beale. East Machias and Whiting, E. Davies. Cutler, J. H. Beale. Lubec, I. F. Rowe. Eastport, A. S. Townsend. Pembroke, to be supplied. Robinson and Charlotte, J. S. Fenno. Calais, Milltown, and Princeton, J. B. Tupper. Alexander, Crawford, and Wesley, B. C. Blackwood. Mt. Desert, Eden, and Trenton, W. Reed. Tremont and Cranberry Isles, E. A. Crawford. Deer Island and Swan's Island, S. L. Hanscom.

##### ROCKLAND DISTRICT—C. B. DURN, Presiding Elder.

Rockland, L. D. Wardwell. Thomaston, B. S. Arey. Friendship and South Waldoboro', A. Plummer. Cushing, G. W. Bassell. Waldoboro', H. B. Wardwell. North Waldoboro', J. Williams. Union, J. N. Marsh. Bristol, J. King. Bremen and Round Pond, C. H. Bray. Damariscotta and Damariscotta Mills, L. H. Bean. Sheepscot Bridge, W. L. Brown. Wiscasset, C. A. Pomer. Georgetown, N. Webb. Westport and Arrowsic, Z. Davis. Hodgdon's Mills, F. Higgins. Boothbay Harbor, J. P. Eimoston. Southport, M. E. King. Woolwich, R. S. Dixon. Dresden, M. True. East Pittston and Whitefield, J. B. Bean. Pittston, C. B. Beas. Winslow and South Vassalboro', to be supplied. Palermo, Montville, and Knox, W. J. Clifford. Washington and Morrill, to be supplied. Winslow and Vassalboro', Josiah Bean. North and East Vassalboro', C. L. Haskell. China, D. P. Thompson. Clinton and Benton, G. G. Winslow. Unity and Troy, C. E. Knowlton. Searsport and Appleton, E. M. Fowler. Lincolnville, S. M. Dunton. Camden and Rockport, L. L. Hanscom. G. A. Crawford, Chaplain in the Navy.

#### Our Book Table.

##### BIOGRAPHICAL.

Few volumes have been published this year more deserving of study than the PRIVATE LIFE OF GALILEO (Nichols & Noyes). It is compiled from various sources, and details the discoveries and sufferings of this great man. He began, as many great men do, in their youth. He made important discoveries when twenty-two years old, and was then known for his scholarship and genius. At twenty-five, he was a popular professor. At thirty-eight, he discovered the thermometer; at forty-five the telescope, which started the old Venetian gentry, when they could see their ships fifty miles from land. The same year he discovered the satellites of Jupiter. The church quarrel over his discoveries was not greater than the scientific, and among the priests he had some warm defenders. The Jesuits, at the start, took up for him; the Dominicans against him. One of his enemies preached against all these scientific studies from the happy text, "Ye men of Galilee, why stand ye gazing up into heaven?" One of his admirers became Pope, and all was supposed to be clear sailing. He broke with the Jesuits, because he exposed a book written by one of their order, and they proceeded to degrade him, which they did,—making his old friend, now Pope Urban, his chief persecutor. It is odd, however, that the decrees and declarations of his heresy have not the Pope's signature. He shrank from putting his infallible pen to his then expressions of dislike. His scientific mind knew that what his passions were dictating, was false. The author denies his words, "But it does move though." They go the way of all the famous speeches. This ferocity chased him to his grave. He merited it, partly; for he scouted at faith, like most scholars, who are apt to be very ignorant of what they cannot prove. An episode of this life is the letters of his daughter, a poor, practical, good nun, whose life discloses the horrors of that prison-house, even in those ages; how much worse now! The biography is most valuable. Every lover of science and sympathizer with suffering should read it.

THE LIFE OF GEORGE PEABODY, by Rev. Phoebe A. Hanaford. B. B. Russell & Co. What would the aristocratic and conservative old bachelor of London and Danvers have said, had he been told that the first biography of him issued in America would be written by an ordained female clergyman? The bones must be uneasy yet, at such a fact, despite their long journey to their long home. Yet

so it is. Mrs. Hanaford's husband writes the introduction,—a union of work that answers charges too publicly made as to her unfaithfulness to her family duties. The banker is well depicted,—his hatred of display, his habits of business, his integrity, his frugality, even to parsimony, his liberality above all praise. Mrs. Hanaford has done her work well. The engravings illustrate his birthplace, and other objects of interest. It will prove an attractive volume.

THE LIFE AND CHARACTER OF REV. HIRAM MATTISON, D. D., by Rev. N. Vansant. N. Tibbals & Son. The diversity of gifts is strikingly shown in the juxtaposition of these two biographies. Mattison and Peabody were men of immense work, of great self-reliance, prompt and bold in their spheres of action. Dr. Mattison gave himself early and ardently to all religious and reformatory work. He was as little afraid of the devil as Luther. He enjoyed fighting him. If angelic spirits mingle yet in the great spiritual conflicts going on among men,—and why should they not?—Dr. Mattison will be among the most earnest of the combatants. He may be only advanced to another post in the grand army of Immanuel. This work shows the variety of his talent, the vigor of his tongue and pen, his faithfulness to his convictions, his general success. An introduction, by Bishop Thomson, is a sad reminder of the transitoriness of this world. Dr. Mattison's anti-slavery, anti-ram, anti-Roman career is well set forth; so is his deep piety and strong faith. His dying moments were especially triumphant, and the last scene is thus described:—

"The moment of his departure was attended by a phenomenon too remarkable to be omitted. The dying man's eyes suddenly opened widely, with an intense look upward, and a brightness fell upon his face like a sudden gleam of sunshine from an open window. So vivid was this light, that every eye in the room instantly turned to see if a shutter had not swung open; but all were closed, and the room was shaded. They turned to the bed, and all saw, with a deep thrill of amazement, a transparent, vapor-like body, resembling a luminous cloud rising with the departing brightness from the dying visage. . . . 'God's glory smote him in the face;' and thus, in the last instant of his exit from time, he was permitted wondrously to intimate to human eyes that life of the spirit beyond the death of the body, of which he so eloquently spoke and wrote."

The little book will encourage every minister and true reformer, and show them where is the strength and the victory.

A BRAVE LADY, by the author of "John Halifax" (Harper Bros.), is an offset to her "Noble Life," and tells how a true woman exercised her rights, whether of endurance or employment, in a manner to win the praises of all men, and women too. It is worth every woman's reading, who is troubled about her sphere; for whatever be her calls to other places, her chief work will ever be in the home and society.

SCENES AND INCIDENTS IN THE LIFE OF THE APOSTLE PAUL, viewed as illustrating the Nature and Influence of the Christian Religion. By Albert Barnes. Zeigler, McCurdy, & Co., Philadelphia. This work is not a biography, though it contains notices of the history of St. Paul, which furnish a just and interesting view of his life and character. It contains twenty-four chapters, in each of which the author dwells on some event connected with, or topic illustrating the character of the Apostle. It is written in the author's easy, chaste, attractive style, and will be read with pleasure by all interested in Scripture biography and history. It is said to be the author's last work, and this gives it additional interest. It is sad to think that a pen that has instructed and enlightened so many thousands, should be hereafter forever silent. The work deserves a wide circulation.

##### TRAVEL.

THE HEART OF THE CONTINENT, by Fitz Hugh Ludlow. Hurd & Houghton. A superb volume, open type, well illustrated, is this. Mr. Ludlow prophesied in *The Atlantic*, years ago, of luxurious palace car-hotels floating on the rails from Chicago to San Francisco. All that is now tame fact. Yet his book is none the less beautiful and useful, but rather the more. All travellers to those regions will find it a good guide. It is off the line of present travel, somewhat, but through the same general country. Its scientific value is superior.

JOURNAL OF A VISIT TO CONSTANTINOPLE, THE CHINEA, GREECE, etc., in the suite of the Prince of Wales, by Hon. Mrs. Wm. Gray. Harpers. This unsophisticated journal was published by the husband of the writer without her consent—an infringement on a woman's rights that ought to be condemned by all her sex. It talks about the Prince and Princess profusely,—making out the latter a good girl, and the former a dull boy. Its revelations of the interior home and female life of the East, are especially valuable. To Egypt the book is chiefly devoted, though it is not mentioned in its title.

IN SPAIN AND PORTUGAL, by Hans Christian Andersen (Hurd & Houghton), gives pictures of these lands when they sat in the mid-night of Papal superstition. Art, worship, beggary, brutality, were their chief traits then. The brutality of the bull-fights is strongly put. The Government of Spain should suppress these horrors. Most of the famous places are visited, and much novel information given. Snatches of neat verses are scattered through the pages making it Spanish in its lively mixture of grave and gay.

LAW OF BUSINESS. By Theo. Parsons. S. S. Seranton & Co., Hartford. This is a hand-book for every business man. The laws of all the States of the Union regulating business are given, and various other valuable information important to every man of business. We are sure none would be without it in any department of business, if its value was known.

\* Memorial Sermon, by Rev. G. L. Taylor.

##### New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
A Simple Flower Garden.	Loring.	Lee & Shepard.
The Oneness of the Christian Church.	D. Clarke.	
Glencoe Parsonage, Porter.	D. Lathrop & Co.	
Monday Work, Putnam.	Cong. Sab. S. Pub. Society.	
Hid Treasures, Carlin.	Lippincott & Co.	
Life and Alone.	Lee & Shepard.	
The Great Commission, Harris.	Gould & Lincoln.	
Great Teacher, Harris.		
Jug-or-Not, Lothair, Dissell.	Nat. Tem. Soc.	
Good Words.	D. Appleton & Co.	Lee & Shepard.
Edinburgh Review.		Crosby & Danvers.
Enrich Somers.	Cong. Sab. Pub. Soc.	
Beneath the Wheels.	Harpers.	A. Williams & Co.
English Greek Lexicon, Younge.		
Fire-side Library, 4 vols.	Carters.	Gould & Lincoln.
Sermons of Robert South.	Hurd & Houghton.	
Atlantic for June.	Fields & Co.	



## THE HERALD.

BOSTON MAY 26, 1876.

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## "HE THAT WINNETH SOULS IS WISE."

The man who sets his heart on winning souls, makes a wise choice. In doing so he may have to sacrifice all earthly ambition, and consequently give up the study of the world. He may be required to give up reading or making many books, even of a religious character. Like his Master, he may be required constantly to go about doing good, often neglecting the common friendships and temporal demands of life.

The strong and prevailing tendency now is to take all of these along, so that there is little room for the burthen of souls. It is painfully true, that, while we are careful in these lesser matters, we let many of the most favored opportunities for winning souls pass unimproved. The man who wins souls, by this gives evidence that he is wise. He may come far short in many branches of earthly science. He may find but little time for either making or reading many of the excellent books that crowd the library of the religious world. He may, in the common view, but poorly pay his many debts of friendship, and fail to gather about him the conveniences and comforts that belong to an easy-going and worldly life, and yet before God he stands as wise. And wherefore? Because he successfully pursues, and meets the great end of his mission. Because "He that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Because, when all the messengers of God return, and render up the account of their mission, he that has won souls, shall have stars in his crown; and, while "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Now, while many that have been favored with all worldly and religious advantages, have also won many souls, let not the man who has had like success, though every way deficient in the former, think himself (or be thought by others) a fool; and so become discouraged and retire from the work. As well might the unlearned retire from the wreck, where he has been bearing the helpless to the shore, or from the burning building where he has been rescuing the exposed from the flames, because one who is learned toils at his side. If they both succeed well in saving the perishing, then they are both wise in their relation to the great interest before them. O may common sense, and the awful demands of God the Redeemer, and of men redeemed, and yet exposed to an endless hell (not a "sugar-coated" phrase or doctrine), rather than priestcraft and world-pleasing, rule the hour, and direct in this tremendous work.

## OUR EPISCOPACY RESIDENT EVERYWHERE.

A few weeks ago, we declared that the death of Bishop Kingsley ought to bring to an end the long and dangerous tours of the Bishops around the world. *The New York Advocate* objected to this position in remarks that savored more of spitefulness than of its usual sound judgment. Our position, however, has attracted attention elsewhere. We have received private notes from high places endorsing it, and *The Northwestern Advocate* approves it, in an article full of sound wisdom. It not only says Bishop Kingsley "fell a victim to his great episcopal adventure," but that

"Bishop Thomson's death is attributed, by some of his friends, to the same cause. He suffered greatly by his voyage, and never fully recovered his health. The disease, which was the proximate cause of his decease, would probably have been less extreme, had he not been debilitated by that exhausting tour of the world."

The last letters of Bishop Kingsley to his wife, from Palestine, confirm the view we gave. In the extracts given in *The Pittsburg Advocate* are passages of the deepest pathos. Writing from Jerusalem, he says:—

"This trip to Jerusalem is vastly more fatiguing than I had any idea of. If I had known beforehand how hard it would be, I should not have engaged in it. The day I got here I was more nearly tired to death than ever before in my life. There is no other way but to come on horseback, and, being unaccustomed to ride in this way, and having a miserable horse and a worse saddle and bridle, it altogether nearly killed me. Bishop Simpson's daughter gave up travelling through Palestine on account of the hardships involved, and returned to Joppa, and thence to Italy by sea."

From Beyrout, two days before his death, he writes:—

"The journey has been exceedingly fatiguing, but now that it is finished, I do not regret it. But no money would tempt me to go over the country again. I have travelled for days in the rain, with no place to dry myself when night came."

"Tired to death" he really was, and two days after succumbed to the enemy whose presence he had almost challenged. The weariness of constant travel cannot be described. Long hours must intervene, or exhaustion and disease overcome the traveller.

There was much before this that was excessively debilitating. Those dreadful rides through China which his pen described in our columns, days on days, with no comfort or ease; with no long, real rest at any points, for he stayed only four days at Peking; the like journeys through Judea, in the miserable conveyances, and on the miserable roads of that country, still with no rest anywhere, the tedious rides on the sea, still without rest, no wonder when he reached Palestine he was "tired to death."

Mr. C. Carlton Coffin made a like tour round the world, which he embodied in a volume as a noteworthy feat, and yet he was much longer about it, was much younger in years, and had no cares on his mind. Such a journey is very rarely made. It may become more frequent and easy with improved transportation in eastern countries, but is to-day, as Bishop Ames remarked in his Memorial Address at the Black River Conference, "a dangerous journey."

Another injury is to our work. Visiting these fields once in five years gives them scarcely any such supervision as they should enjoy. The reason for such a course, and the unreason of it, are so ably set forth by *The Northwestern* that they deserve careful consideration. It says:—

"Why need we send men, so urgently needed by our work at home, on these long and expensive journeys? There can be no other reason given than our irrational policy of limiting, so choicely, our Episcopate. For some undefined, and hardly definable expediency, we have, as a Church, persistently aimed at the minimum manning of the "superintendency" of the Church. Perhaps the occult, the real reason of this policy has been a secret fear or dislike of the extraordinary dignity of the function. We have seen that the office works well, that it is indispensable to the effectiveness of our ministerial system, and must therefore be maintained; but we have feared its power and its official distinctions. We have, therefore, been reluctant to multiply its incumbents. We seem not to have reminded ourselves that by this very policy of limitation we have only enhanced its eminence, and rendered it the more likely to be an aim of ambition—that by multiplying its incumbents we but render it the more common, the more commonplace, the less special, and the less liable to special and adventitious pretensions. Were it as common as the Presiding Eldership, it would hardly be more distinguished. We do not say it should be so common, or anything like so common. But the illustration is an argument. Our Bishops are, according to our theory of Church polity, but functional superintendents, but presbyters in superior office, not in inferior "order." The Methodist episcopos is only *primus inter pares*. But our policy makes him morally and officially a man of extraordinary, of almost mysterious venerability. We sometimes think we need more examples like that of Hamline, of episcopal "resignations," to save us from an almost fatal tendency regarding the sacredness of the office.

"Our policy is the more remarkable as being so much in contrast with the policy of all of her episcopal bodies—a policy founded in experience. It is not only the policy of the Papal hierarchy (the most effective in the world), not only of the Anglican Church, but of the American Protestant Episcopal Church, to multiply bishops as fast as fast as possible. The episcopal office is established as soon as practicable in every frontier territory and missionary field of these denominations. It is found to give character, order, government, centralized force, and effectiveness to the Church work of such new fields. All their subordinate laborers derive guidance, confidence, and spirit from the presence of a competent head. These denominations find the same policy salutary for their domestic fields also. But we Methodists seem to aim at the nullification, as

much as possible, of the appreciable services of our Bishops; only enhancing their official dignity by the numerical limitation of the office. Hard as our superintendents work, their presence can be scarcely felt in the Church at large. We know them chiefly by their confined labors in the Annual Conferences and occasional Church celebrations. The people and preachers, everywhere, feel the lack of their personal services, and of the public influence of their office. Let it not be said that we thus have the advantage of pecuniary economy. There could hardly be a more illogical sophism. A really able bishop (and there should be none other) would reimburse to the Church the expense of his salary, by the increased collections of almost any half dozen dedication sermons he should preach. And then look at the economy of these episcopal missionary tours around the world. Besides the comparatively slight service of such hasty journeys to the missions themselves, and the evils the latter suffer for want of episcopal care through about four years, lacking a month or two, the mere travelling expense of the journey would nearly suffice for the necessary foreign bishops.

"It is time we revised this whole matter. We are sacrificing immensely for our peculiar policy—sacrificing money, sacrificing the advantages of the office to our domestic work, sacrificing the interest of our foreign fields, sacrificing our Bishops—not only those who perish by these extraordinary tours, but those who are overworked by our ill-advised policy at home."

In confirmation of both of our positions, the overworked state of the Bishop, and the need of longer, if not permanent residence of this officer abroad, is the following extract from India correspondence in *The Pittsburg Advocate*. They show how strong is the ground that we have taken:—

"After Conference the Bishop visited Nynsee Tal and Moradabad. The time of sailing of the ship had been changed so as to give him a week less than he intended in Moradabad District. So Paori and Bijour were not visited, and also many of the villages in Moradabad County, where Christians live, were left unvisited.

"The Bishop felt and frequently expressed the conviction that the time was entirely too limited to get a thorough knowledge of the work, both in China and here, and expressed also the hope that a man might be set apart for this work, who could spend some two or three years in the missions, and having thoroughly examined them, report at home, and fill up the appointments, and push the work with more vigor and precision. We were all led to hope, in view of the weakness of our present force, that the few new men voted us, as well as some of those on sick leave, will be with us soon. The Lord is with us. His work is being revived, and if we are sustained and reinforced by your prayers and missionaries, you will speedily hear glorious news."

We should assign a part, at least, of the salaries of the Bishops to the churches. One of our ablest Bishops recommends the creation of an Episcopal fund. Soon we may put it all on these churches. They would cheerfully pay the slight tax. No assessment would be collected more easily; for our people greatly revere and honor these fathers and brethren. We should elect bishops who would be expected to reside on these different continents for the most of the time or would go to any one of them, and spend a year or two in a careful supervision of the work. Such will yet be the case, and to that result these calamities will in no small measure contribute.

## PROPOSALS REJECTED: THE WAY CLEAR.

The refusal of the Church South to appoint a commission to treat with our Church on terms of union, as given in full by our correspondent, is not without especial value. Many of our brethren felt that some approaches should be made by us towards such a union. The last General Conference received a commission from the Zion's M. E. Church, and ordered one of its own to confer with that body, and arrange, if possible, for its union with our own. That commission, so raised, was empowered to treat with like commissions from other Methodist churches. Accepting the spirit of that authorization, the Commission sent deputations to the General Conferences of the Methodist Protestant Church, and of the Church South. Both were kindly received. The latter, which is the chief in size and influence, declines to recognize the validity of the Commission, or to accept its spirit. They refuse co-operation. They have nothing more to say as to the refusal of the General Conference of 1848 to accept their delegate, Dr. Lovick Pierce. He was refused for moral and legal reasons. His recognition would have destroyed all our argument against their claims to our Church property, and also destroyed all our positions against the iniquity they had seceded to support. These reasons are gone, and they have no like grounds for refusing the invitation we gave. It is,



however, probably as well as it would be in some other shape. The whole feeling of the Church South is yet hard and hot against the national sentiments. It adjourns to commemorate the Confederate dead. It puts Jeff. Davis in its platform, on its chief seat of honor, although it is so fearful of being entangled in side issues that it refuses to appoint a committee on Temperance, lest it may have to express an opinion on a question of morals. It will probably be equally averse to expressing its views on divorce and free love, — or would if these evils were popular in the South, as the last certainly was during the prevalence of slavery. Its whole feeling and conduct towards the people of color are the very opposite of ours; for though our Church cannot speak as though it had already, as a body, attained, or were already perfect, yet it is steadily doing this one thing — "leaving the things that are behind, it is pressing forward to those things that are before." It treats the Commission of the Zion's Church as cordially as it would that of any other body. It puts colored men in its General Conference, makes them elders in mixed Conferences, treats them precisely like brethren in many localities, and is growing in this excellent grace in every direction. The Church South refuses its colored ministers admission to its Annual or General Conferences, and proposes to organize them as an independent Church.

These differences run yet deeper. Their hearts are not as our hearts. They understand that, if admitted, they must accept our ideas and usages. Their own notions, on which they have prided themselves so greatly, must disappear, and the prevailing sentiments of the N. M. E. Church will subdue all their hostile traits to itself. No persons know this better than the leaders of the Church South. If two ride the same horse, one must ride behind. Messrs. Bond, Summers, McAnally, McFerrin, Marvin, and other real leaders of that Church have no desire yet to dismount their sorry secession nags, bony and starved though they be, and mount behind the victorious steed which for years they mocked, and sought to kill. They must be indulged in a little more bitterness of spirit, and make one new attempt to regain the South to themselves.

This last feeling is the animus of the rejection. They hope still to hold and govern the South. They are free from a great incubus. They trust a future is before them. In this they are mistaken. The South will as inevitably slip out of their hands as the nation has. That South cannot remain sectional. It must steadily and speedily become national. All events bespeak it. Virginia rebels carry a black Senator to his grave, and make sore lamentation over him. Blacks and whites mingle freely in the same conventions and legislatures. The political South, even the most rebellious wing of it, is accepting the situation. Our Church accords with this feeling and action, in many quarters, and will, ere long, we trust, in all. We have the field to ourselves. Will we use it? Ministers, white and black, should be poured all over that region. We have brethren in New England whose lungs cannot endure our climate. They should instantly seek this great field. The coast is clear. Our offers of union are rejected. Let us go South, bearing with us the precious seed of a perfect Gospel, one Saviour, one brotherhood. With malice towards none, with kindness and faithfulness towards all, we shall subdue both the State and the Church South to the spirit and kingdom of our Lord Jesus Christ.

#### WHOSE ARE THE FATHERS?

The Chicago Congregational Convention celebrated the two hundred and fiftieth anniversary of the Landing of the Pilgrims in good style. Rev. E. O. Haven gave an address before the Theological Seminary, and so was sort of recognized as belonging to the Pilgrim host, notwithstanding *The Congregationalist* declined to let a Methodist in after it had once substantially admitted him. Drs. Bacon, Thompson, and Post made the chief Congregational addresses, though Dr. Thompson's was before the Seminary. The affair was good, except that it is a little strong to claim the Pilgrims as their sole possession. *The Congregationalist* goes so far as to ask *THE HERALD*: —

"We cannot help feeling that a great company will share with us the desire to be informed by this accurate authority, to whom the Pilgrim Fathers and their 'anniversary' do 'be-

long,' if not to their lineal descendants in the flesh, who have also been faithful to that polity, to enjoy which they consecrated their all?"

We are happy to inform our "brother in the flesh and in the Lord," and all the "great company" of such whom he represents, that the children of the Pilgrims "who have also been faithful to that polity to enjoy which they consecrated their all," are not the only, nor necessarily the chief of their children, — that these fathers did not "consecrate their all" to a "polity," but a faith; that that faith is shared equally by all their descendants who are striving in the faith of the Gospel to serve our Lord and Saviour Jesus Christ; and that Robinson, in his parting benedictions, taught that the truest posterity might be those who saw light in God's word, which they had not received.

The true celebration of this two hundred and fiftieth anniversary will be held in New York and Boston next September, when the Evangelical Alliance assembles to promulgate the doctrines for which they counted not their lives dear unto themselves, and whose divine energy possess so many of their posterity in all the land. We rejoice at the success of the Congregational branch of the Pilgrim household, but shall never consent to its assumption of all the rights and honors of the family. Are they Pilgrims? So are we. Are they of the tribe of Plymouth? So are we. All the family that are of their faith should gather under the old roof-tree, and rejoice together in the fact that theirs were the fathers. Polity is infinitely less than faith. It was so to Robinson and Bradford, Winslow and Carter, Cushman and Brewster; is so yet to the multitudes of their and kindred names that in our own and other orthodox churches serve the God of our fathers, in the spirit, faith, and life which marked their heroic steps. May *The Congregationalist* retain the breadth it reached in its official announcement, and enable us, and all its "great company" to rejoice that one of the attractions to the Pilgrim Anniversary which it advertised itself, is a discourse by a Methodist minister, of the old Puritan stock, whose Church faith the original Pilgrims would rejoice to acknowledge was their own, "for substance of doctrine," and is expressed in better terms, and in a more honest and popular style than that of any other portion of their large and excellent family.

#### WOMAN SUFFRAGE.

Some of the leaders of the Woman's Suffrage movement are doing that cause the same harm that some of the leaders of Abolitionism did that cause. The platform of Garrisonianism for years was a field for uttering the wildest and wickedest blasphemies. Such men as Parker Pillsbury, Stephen Foster, Burleigh, Parker, and many others, including sometimes Mr. Garrison himself, not only condemned the pro-slavery conduct of a part of the Church, but the doctrines and Word of God, and not a few fundamental principles of society. They retarded the cause of Anti-slavery by their horrid infidelity and blasphemy. Mrs. Stanton and some other advocates of female suffrage, are doing the same evil work for that cause. The Union Woman's Suffrage Society denounced McFarland's release, and praised Richardson and his *soi-disant* wife. The Sorosis, a kindred body, had the foulness to commend Richardson, because he offered Mrs. McFarland honorable (?) marriage, and did not solicit her as a mistress, a compliment the family friends of that gentleman must consider most questionable. Mrs. Stanton approves of swearing, and says she wishes she could use profane oaths when she is angry. Mrs. Stone saw the rock on which the New Yorkers were foundering, and in her honest zeal for the reform, broke with them. They have been too much for her, and have swallowed up her society, if not her cause. She generally keeps her journal and platform free from these vices, though a late number of her paper commended *The Liberal Christian*, and none of its editors or leading contributors are of the Christian faith.

But we warn those gentlemen and ladies that they must keep free love from their platforms if they wish their cause to succeed. This country is possessed of two ideas, faith in Christ, belief in the purity and perpetuity of marriage vows. If they flout these, they will put back their cause. Not until the people are sure that its triumph is not to be the triumph of such evils, will it be allowed to prevail. There are thousands of

Christian people to-day among its advocates; but they will steadily abstain from all complicity with such abominations. The reform will go forward, despite these great errors of its advocates, because it is right in itself; but it would be much surer of an early success, if this abominable talk of its advocates could be kept from its platforms and organs.

#### THE SECOND ACT OPENS.

The first act in the Lay Representation movement closed substantially, with the vote of the East Maine Conference, though the European vote will be needed for its formal completion. At the same Conference the second step was first taken. On motion of Rev. Charles Allen, the Presiding Elders were requested to secure the appointment of one lay delegate from each quarterly Conference to meet in a laymen's Conference at Dexter, at the next session of East Maine Conference, to elect two provisional delegates to the next General Conference. It made a little fluttering in the body to see how near the new step was to the old; the body which concluded the act of legalizing and held its success in its power, was the one that initiated the organization under that act. That session will attract no little attention next spring. Dexter is on the Portland and Bangor Railroad, a thriving town, with hotels and boarding-houses sufficient to accommodate the seventy-five new delegates and the many brethren who will come from abroad to witness the first authorized lay Conference in the Methodist Episcopal Church. Our two bishops will probably preside. Arrangements should be made for joint exercises of the two Conferences, especially on education, missionary, and other important topics. The old ends and new begins at the same spot. The King is dead! Long live the King! Exclusive ministerial government terminates in joint clerical and laic. The church and clergy are formally married. The Lord make them more and more happy, holy and fruitful, that they may fill the earth with His saints and His glory.

"FOR I AM PERSUADED." — These are the words with which Paul commences one of his most triumphant, and even jubilant declarations of his faith in Christ. He glances at all the possibilities of failure involved in the Christian course; he reckons up all the powers of earth, and hell, and heaven; he specifies among these, life, death, angels, principalities, powers, things present, things to come, height, depth, and every and all other creatures, and then in the presence of their acknowledged power to affect, and even change the destiny of souls, he exclaims with the most unshaken confidence that he is fully persuaded that none of these things shall be able to separate us Christians from the love of God, which is in Christ Jesus our Lord. Indeed, how true it is, that "Christians have bright hopes, blessed expectancies. Come thunder, come lightning, come famine, come plague, come pestilence; our footing is on the Rock of Ages; our safety is the pledge of heaven; our home is where there are joys at God's right hand, and pleasures forever and forever more."

O, believer in Jesus! do you feel as you read these lines, an assurance, without a doubt, that you are this very moment safe in Christ? It is your privilege.

And, sinner, hasten ere the storms of wrath shall rise, to hide yourself in the only sure refuge for the imperiled, tempted soul.

The *Boston Daily News* is doing good service in showing up the by-ways of Boston, with all the abominations that hide and fester in these dark holes of corruption and infamy. It is doing a good work, if its exposure leads to investigation and reformation, and not merely to gratify prurient curiosity. We are rapidly rivaling the characteristics of European city life. The palace casts its shade on the hovel. The gorgeous cathedral, encrusted with gold and silver, looks down upon the tenements of poverty, encrusted with filth and crawling with vermin. The more costly our churches and residences, the more squalid the back streets, lanes, and alleys, that lead to and surround them. The time was when a poor man in America meant a man in a decent house, with a decent coat for Sundays, a large household, and enough to feed them. Now this is changed. Such men are getting rare and rarer. There is only the palace and the hovel, the prince and the pauper. The shoddy prince, the struggling, head-and-ears-in-debt prince it may be; but no longer the "poor but respectable," men of former days. For the moral degradation it is difficult to find an immediate remedy; but for the filth and wicked crowding of human beings into slums and cellars, reeking with disease, there is an immediate remedy, if public opinion will only assert its prerogative.

MISSIONARY ANNIVERSARY OF THE UNITED METHODIST FREE CHURCHES. — The Missionary Society of the United Methodist Free Churches of Great Britain was organized in 1857. Its thirteenth annual meeting was held in Exeter Hall, London, April 25. The annual report showed a year of increasing prosperity. The income was £10,445, and the expenses £10,747. In 1862 the net income of that Society was £5,587; in 1869 the net income, excluding the foreign local contributions, was £7,514. The membership had increased in the same period from 55,932 to 69,018. In 1862 the membership on foreign stations was 3,898; in 1869 it was 5,044, an increase of about thirty per cent. In 1862 they had 14 missionaries; in 1869 they had 30. In 1862 they had 13 mission stations; in 1869, 28.

*The New York Christian Advocate* condemns personalities in papers. It is time.



**BRITISH WESLEYAN METHODIST MISSIONARY ANNIVERSARIES.**—The Annual Meeting of the British Wesleyan Methodist Society was held in Exeter Hall, London, on Monday, May 2. It was an unusually animated and interesting occasion. The chair was occupied by William Shephard Allen, esq., M. P., and the platform was occupied by a large number of distinguished Methodist ministers and laymen. Able addresses were made by Dr. Hoole, Dr. Jobson, Dr. Stacey, Henry Fowler, Mr. Vasey and others. Two Indian missionaries, Mr. Cummings and Mr. Burgess, were prevented from speaking by the lateness of the hour. The speech of the day was by Mr. Fowler, and the climax of interest was when, in forcible and impassioned terms, the speaker declared "that on no pretence and to serve no party combination, must the Bible be excluded from the elementary schools." Father Jackson was present, but the audience were grievously disappointed in not hearing from him. Dr. Stacey seems to be the coming man for the next president. His remarks gave great satisfaction. From the report read by Rev. Luke Wiseman, we gather that the total Home and Foreign receipts for the year amount to £145,750, and that after the disbursements were made, a small balance remained to go towards the liquidation of former deficiencies. A collection of £200 was taken up at the meeting.

The China Breakfast Meeting was held on Saturday, April 30, at the City Terminus Hotel, and was the most successful one ever held by the Society. About eight hundred guests partook of the breakfast. The abstract of the report showed that in China there are one hundred and forty-three Protestant missionaries, twenty-three lay agents, and three hundred and sixty-five native assistants engaged in the great work of preaching the Gospel. About five thousand seven hundred Chinese are members of Christian churches. The Mission reports one hundred and six full members, an increase of twenty-one. The day schools, nine in number, are attended by three hundred and nine scholars.

**TEMPERANCE PRAYER-MEETINGS.**—Rev. A. S. Graves, in *The Northern Independent*, thus advocates a great necessity. We hope they will be everywhere adopted. Once a month, at least, in every town such meetings should be held.

The Temperance movement, as a reformation, must be linked to our religion. And that is not all; its promotion is to be sought in the same manner, and in the use of similar means as we seek to promote religion among men. Let Temperance organizations be incorporated with Church organizations, as is now done to a limited extent in the State of New York. Then let the cause be promoted, not by ridiculous burlesques in theatrical imitations of "Ten Nights in a Bar-room," or "The Drunkard's Daughter," nor by the public exhibition of some reformed inebriate, whose wretched fall in less than a twelvemonth will bring the blush of shame to the face of his sincere but misguided friends, nor yet by employing unprincipled lecturers to go about slandering the Church and ministry because they will not ride to death this chosen hobby, but let it be promoted, as we seek to promote revivals of religion, by the preaching of the Word, personal effort, and prayer. Then, if in addition to this our political action be right, our labor in the Temperance cause, having in view both the saving men from becoming drunkards and reforming those who have already fallen into the power of the destroyer, will not be in vain.

**A CONFESSION HALF CONFESSED.**—Robert Laird Collier, at the Chicago Unitarian Convention, according to the *Register*, "drew a picture of the great gulf between Orthodoxy and Unitarianism, and said there could be no assimilation between them. A man coming out of Orthodoxy had to cross this gulf." The figure is taken from the one in Scripture, and is a sad confession of the lost condition of those who fall from truth to error. In this life, through the grace of Christ, the gulf can be crossed back but not in the other. May he hasten to return, and not persist, as he now threatens, to "tear down the barriers that stand in the way of truth." That effort is too much even for a Chicago Samson of error. Better build up the barriers, and strive from them to bring the wanderers to the sole, sacred, and eternal fold.

The National Camp-meeting Association have commenced the issue of a monthly "Advocate of Christian Holiness." It is an interesting journal, with able papers from influential names, setting forth the great doctrine of loving God with all the heart and our neighbor as ourselves. It is meeting with a good sale, and will help in spreading Scriptural holiness over the land.

One of Mr. Hepworth's students having turned out a scamp the *Register* is moved to "go back" on this superficial preparation. There is no little truth, however, in these words:—

"Owing to the comparative ease with which men may now enter the ministry without any elaborate preparation, or any thorough knowledge of their antecedents on the part of the people whom they undertake to serve, all denominations need new safeguards, or increased vigilance in availing themselves of existing precautions, in order to protect themselves against the inroads of unprincipled pulpit adventurers. The power to make rigid examinations with respect to personal character, and responsibility for the results of such preliminary inquiries, should exist in some form or other."

The Church cannot be too careful in guarding its clerical entrance.

Our readers will be glad to learn that Dr. Greene's Hair Restorer has been placed in the market, and can be obtained by the public of the druggists generally, instead of sending as formerly, to the Boston Medical Institute, where it is prepared.

The Book Committee were called together last Thursday on a petition to suspend and try Dr. Lanahan, for his course in investigating the management of the Book Concern. The petition was signed by a few brethren in and around New York, only two or three of whom are known to the Church—Rev. Messrs. H. F. Pease, and George Taylor, and Orange Judd, esq. The results are not yet made known to the public. If the Committee should proceed to suspend him, the act will revive all the debate, which is far from being settled concerning all the questions involved. No Conference has fully endorsed their previous action. Only one or two have endorsed it at all. It is far better to let the matter rest, unless a commission is arranged for a complete examination, until General Conference. They have once explicitly endorsed the character and conduct of Dr. Lanahan in their report including him necessarily in the approval they gave to all the agents, past and present, whose names have been connected with the charges and examinations. It would be a pity for our good brethren to have to eat their own words a third time, and might tempt some to laughingly quote Mr. Biglow's lines:—

"If when perditions have ris so,  
One can eat his own words 'tis a marcy it is so."

But this is no laughing matter. The Church quietly awaits the action of its Supreme Court. If the case is revived, the Bishops must appear on the scene. Two of them must be invited. They should all be requested to attend, or to send such representatives as they choose. The character of a General Conference editor or agent, is dearer to him than life, and all these are in the power of their brethren. Not one of them should be proceeded against, but in such a manner as will convince all the Church and the world that the utmost impartiality marks the proceedings. We still hope and pray that the Committee will dismiss the charges, which, as we learn, only condemn him for a frankness and zeal in what he deemed, and an influential part of the Committee and a large portion of the Church still deem, a justifiable investigation.

The Commencement exercises of the Boston Theological Seminary are to be held at Music Hall, this week Wednesday, at 2 P. M. Addresses will be made by Dr. Warren, and the graduating class, and an oration will be delivered by Rev. C. D. Foss, of New York. Dr. Tourjee supplies the music. It will be a very enjoyable season. All our people should be present.

Efforts are being made to raise \$10,000 as a gift to Bishop Kingsley's family, who are left in straitened circumstances. We hope the amount will be raised. Any who will help may send their donations to Rev. Dr. Nesbit, editor of *The Pittsburg Advocate*.

We give considerable space to our correspondence from the Southern Church. It will be found of general interest, and with the other papers, make what we hope and believe all will call a first-rate number.

The lager beer manufacturers offer to sell their stuff for three cents a glass, if the State will license them. The whiskey-makers will do better than that. Better set up this liberty to the lowest bidder. Whichever groggist underbids traffic in his strychnine, his business shall be made free.

"Two of our Bishops," should be read for "our two Bishops," in the article, "The Second Act Opens."

Jeff Davis was not put on the Church South platform, but its members met him on one got up by the rebels to commemorate their fallen soldiers, and Dr. Munsey, one of the body, in a very complimentary manner spoke of, if not to, him, in his prayer.

"N. M. E. Church," should have the "N." erased. Our Church knows no North, and no South, even in initials.

**METHODIST MINISTERS ON THE WING.**—The itinerants are itinerating abroad. Four or five have just left New York for Europe, Rev. Messrs. Woodruff, Horne, Rust, and Prof. Noyes, of *The Northwestern*. May they have as good a time on this circuit as on those they usually travel. "Lots" of them have gone to California on the ministerial excursion trip.

Mr. and Mrs. Isaac Rich, and Miss Frances Hascall, sister of Mrs. Dr. Cummings, have gone to California, on a trip of health and rest. When last heard from they were in Brigham Young's dominions. The journey will continue some two months more.

A communion service for all Christian churches will be held at Park Street Church, Thursday afternoon. Clergymen of the Episcopal, Baptist, Methodist, and Congregational churches have been requested to distribute the elements. All Christians are invited to attend. It will be a memorable feast of holy fellowship.

"Warrington" says a gospel of assassination is being preached. Not so. An anti-gospel of free love has long been, and is now being preached. Assassination is the death that lust brings forth. He should condemn the cause, which he seems to approve, as well as the effect.

A regular meeting of the Board of Managers of the New England Education Society will be held at No. 5 Cornhill, Boston, Wednesday, June 1, at 2 o'clock P. M.

J. H. TWOMBLY, Secretary.

A body of the Legislature visited Burckhardt's brewer. They should now visit French's distilleries. Let them be impartial in their attentions. Mr. Rodney French addressed Mr. Burckhardt to give up his business, whereupon the brewer retorted in a gross allusion, as foul as his liquor, which ought to prevent the passage of the new whiskey-bill, called lager. Our legislators should now visit the distinguished gambling houses and brothels of Boston. Col. Jones or Savage can guide them, and their hosts will make them complimentary addresses.

A Dr. Sullivan of Boston, in a speech on admitting colored physicians to the Society, said he would admit an intelligent orang-outang, and be glad to consult with him as to any diseases in his tail, or in any of his fellow-baboons. Such a remark ought to have subjected the speaker to expulsion. The Society is more honored in the absence of colored physicians than in the presence of such white trash.

W. C. Palmer Jr. & Co., are soon to issue a Cyclopaedia of Illustrations of Christian Teaching, consisting of extracts, anecdotes, etc., on all topics. It will be a valuable work to every minister and lover of God's truth.

We would call the attention of our readers to the advertisement of A. M. McPhail & Co.'s Pianos. They are so well known and so thoroughly tested that they take rank among the first Pianos made.

Nature has provided a remedy for all diseases, and there is no necessity of any person having a diseased scalp or poor hair, for we know that Dr. Greene's Hair Restorer will cleanse the scalp of disease, and restore and preserve the hair in a natural and healthy condition. Be sure you get Dr. Greene's Hair Restorer, as the country is flooded with injurious and worthless articles. If not kept by your druggist, send to Office of Medical Institution, 34 Temple Place, Boston.

#### PERSONAL.

Mr. Eliakim Littell, founder and proprietor of *Littell's Living Age*, died last week Tuesday, at Brookline, aged 78 years. He was a shrewd and successful publisher. A good story is told of him, as occurring a few years ago. His physician ordered him to go to a water-cure for a sore leg, which threatened his life, and asked him to write as to its condition. After a few weeks Mr. Littell wrote: "I cannot see any change in my leg from week to week, but notice a slight improvement in it in the course of a month or so. I have come to the conclusion that it will get well in time, but not in my time." How many sores in the body politic and ecclesiastic will this formula cover. They will get well in time, but not in our time.

E. H. Trafton, our Chicago correspondent, has commenced the issue of *The Art Review*, an elegant illustrated quarterly, at one dollar a year. It is very finely got up, with fine pictures, choice print and paper, and good reviews of art. In its summary of American art, we see no acknowledgment of Boston; a strange neglect, when even New York concedes her the preëminence in portrait painters and not the second place in landscapists. Ames and Hunt, Brown and Hill, have no superiors anywhere. *The Review* is a good help to the culture of art.

Bishop Simpson was expected to go east to Germany about the 1st of June, Bishop Ames to go west to Colorado and the Pacific Coast. The revival of the Book Room difficulties may keep them both at home. They should not be absent if such an investigation is held.

Col. Greene, of the *Post*, complimented ZION'S HERALD at the Press dinner, by calling it "our first paper." Such a confession from the bright organ of false Democracy and free rum, showed that in this case also the proverb proved true, "in vino veritas." *The Post* has been getting quite Orthodox of late in its theology. This acknowledgment is another sign of its progress. We may hope for its complete conversion and regeneration. Amen. So let it be.

#### The Methodist Church.

##### THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

The General Conference of the M. E. Church, South, met at 9 A. M., May 4, 1870, at Memphis, Tenn., in the Cumberland Presbyterian Church, near Court Square. Bishop Paine opened the first session. All the Bishops are here to-day except one. Dr. Summers is Secretary, with Rev. J. S. Martin, Col. Lester, and Mr. J. Wickersham as assistants.

Two hundred forty-six members are enrolled,—half of these are laymen. One hundred sixty-eight are present,—sixty-seven of these are laymen. Four Generals are included—Palmer, Dibrell, Colquitt, and Vance. Roll call, ordering of committees, and distributing a special report on rearranging the Discipline, occupied the first session. All the Bishops but Early were present.

The second day I took brief note of the platform. Dr. Geo. Pierce presided. His tall, commanding form, with much of self-poise expressed in countenance and independence of action, gave an assurance that he comprehends the situation fully, and is equal to it. The Secretary is a small, close knit, loud-voiced man, whose tones give distinctness to every syllable he utters, and also mark as distinctly those he neglects to emphasize, as "Piscopacy" and "Tinerancy." A single vowel, unguarded by a consonant, is in peril with him too often.



Bishop Andrews' prayer at the opening, included a direct statement of the tendency to change everywhere prevailing, and an earnest desire to have the brethren stop in the right place. Not having seen him since 1844, when I reported the discussion in his case at New York, the changes of nature's slow decay are very manifest. His rapid utterance abides, reminding me of a peculiarity of his powerful sermons thirty-four years ago, but his slow and tottering steps indicate a short journey to the grave.

Bishop Kavanaugh, of full habit, which is growing upon him, yet remains full of vigor and social humor. So it appeared, as he went strolling from one to another on the floor, exchanging greetings. A habit, by the way, of chatting with the brethren, seems common to the Bishops, three of whom at once, during the session to-day, were seen on the floor thus engaged. There is a free-and-easy-ness about it rather attractive than otherwise.

Bishop Wightman read the Episcopal Address, May 5. He is a medium-sized man, of very genteel bearing and address. His voice has rather a musical monotone about it, and is not clear and distinct enough to be heard well by a large audience. Those immediately about him, perhaps, would not so judge. But of the address.

It noticed at length Bishop Soule's death, with words of high-wrought eulogy. Lay Representation was declared to be a unanimous will of the ministry, and a manifest necessity to the Church, and the laymen were most heartily welcomed. Disciplinary changes were discouraged. The neglect of private, social, and family worship was bemoaned, as also the prevalence of worldly-mindedness generally.

This feature of the address called forth a speech from the older Doctor Pierce, of great feeling and fervor. The spirituality of Methodism was its power and guarantee of success. That lost, all was lost. And he feared that the spirituality of the Church had been very little improved. He would have them look well to the spiritual condition of the Church.

This exhortation led to the appointment of a committee on the spiritual condition of the Church, which was reconsidered, and then modified on Dr. L. M. Lee's motion, so as to embrace the Bishops, five ministers, and five laymen, with instructions to prepare a pastoral address to the Church on the subject of its spiritual condition. Dr. Lee was the last of a number of speakers. Besides the statement of his proposition, the whole speech was summed up in the words, "We shall then reach a point I have long desired to see attained, when the General Conference shall, in a truly apostolic manner, say, — 'The bishops, and elders, and brethren, to the Church abroad send greetings.' " Immediately his substitute was accepted, and unanimously adopted.

This concluded the proceedings of general interest during the first two days of the session.

The decoration of Confederate soldiers' graves took place here on the 7th. The day before, the General Conference had an invitation to attend, which was presented by Bishop Paine, from the Ladies' Memorial Association. The Conference thereupon agreed to, and did adjourn at 11 that day so as to attend. Dr. T. E. Bond urged in vain that they go in a body. He was earnest and eloquent in that behalf. The only dissent was by a layman, who had been a Confederate soldier, and yet wished no action taken by the Conference, as the Church could not consistently thus identify herself with any political issue of the past or present. But we all agreed to adjourn. I went. Many did not.

Jefferson Davis was there, on the platform, between the orator, General Bates, and the chaplain, Dr. Munzey of the Southern Church. The chaplain, in prayer, designated the late struggle as one for what "we regarded as our rights" — remembered the disbanded army of the sunny South, and asked for special guardianship of angels to have in their charge and constant keeping "our beloved ex-President."

The "Colored work" is probably to be organized into a separate church. So the Bishops in their address state. Memorials, in the name of several members of their Annual Conferences, are before the committee. This is a well considered movement. It means business. That business, is, ultimately, the unification of all the colored Methodist denominations of the South. But to return to personal sketches.

My former comment on the Secretary's enunciation, must be qualified by a recognition of the acoustic defects of the hall. I heard him deliver an admirable address on Sunday morning to the Sabbath-school children, faultless in elocution, although rather stony. Dr. Summers presented an able and very simple argument on the relation of children to Christ and the Church, which will not soon be forgotten.

Dr. John C. Granberry, of Virginia, preached, May 7th, a sermon of remarkable power on the "Broken cisterns," which, in its thorough analysis, clearness of perception, richness of illustration, and directness of personal appeal, is seldom equaled. O how miserably poor did every subterfuge appear, which men seek out, who forsake the living God, and hew out for themselves broken cisterns.

Mr. Granberry is a man of slight frame, fine facial expression, slightly bald, yet with black hair and beard. I do not remember hearing his clear, ringing voice in the Conference discussions up to this time. He is not a mere talking machine.

Rev. A. W. Wilson, on Saturday night, May 8, preached on "The Source and Supply of Christian Need," from Phil. iv: 19. The main point in the discourse was, Paul's relation to God as seen in the diversified experience of that self-denying Apostle, and as determining the condition prerequisite to an assured supply of all our need. The whole passage was clearly set forth, in the exposition given, but its wealth of subject-matter could not be absorbed in an hour. The exhaustive, self-cruci-

fying life, as affording the grandest opportunity for God to do His utmost with human instrumentality, was made to appear glorious indeed.

You may not desire and I may not continue this reference to sermons heard, and I now remark, once for all, that thus far the preaching indicates a very superior intellectuality. Of the six or more listened to, there has not been one exception.

The 23d of May is fixed on by vote for a final adjournment. The laymen secured this by a large majority vote. Their presence here dignifies the body, quickens the pulse of its movements, and facilitates business. From the ease with which everything moves on, you would not suppose this the first session with laymen in attendance. They fall into line, naturally, as co-workers.

On Monday, May 9, the Conference was opened with a speech from Bishop Andrews, which rehearsed the past personal troubles and abuse he had suffered from his "old friend, Charley Elliot" and others. This excepted, many good and paternal utterances fell from the old man's lips. The Committee of Arrangements generously proffer your correspondent their hospitality, which was declined, but with grateful acknowledgment.

On the 10th, most of the session was occupied with the presentation and reference of petitions, etc. In the afternoon Bishop James and Dr. Harris arrived. At night we all went to hear Dr. Lovick Pierce. Now, in his 86th year, he is erect, clear, and strong-minded, with a powerful voice and easy manner of address. His sermon was on Peter's words, "Gird up the loins of your mind," etc. The transcendent importance of the subject, the mental culture necessary to its apprehension, the condition of being demanded of all, and the glorious grace in reserve to be revealed, were salient points in the very able discussion of the hour.

The great item of the 11th was the reception of Bishop James and Dr. Harris, which you have an account of in a separate communication. They were introduced in the most appropriate manner as of "The Methodist Episcopal Church." On the 12th of May, the Presiding Bishop, Paine, invited them to address the Conference, as they were about to leave the city. Bishop James then said, that it would have been grateful to his own feelings to have enjoyed much longer their society, but it was impossible in view of other engagements. He was specially interested in the General Conference as the first one of the kind he had ever attended, in view of the presence of the laity as members thereof. He anticipated that the same feature would be found in the next General Conference of the Methodist Episcopal Church, in 1872. For the personal kindness and official courtesy extended to himself and colleague, the Bishop returned special acknowledgments; and expressed the hope that they might have an opportunity to return the same in kind, and in measure. He said, that the invitation from the Committee on Religious Services to himself and Dr. Harris to preach, was only declined from the necessity laid upon them to leave this afternoon at 3 o'clock. He closed a very touching address, by expressing the hope, that the blessings of our common heavenly Parent, and the grace of our one divine Saviour might be with them all.

Dr. Harris said he had spent two days of the "highest personal satisfaction. Coming among them an entire stranger, except to two persons known in former years, he had yet found himself among a company of brethren, and allowed himself to feel perfectly at home. And now, in taking leave of the President, and of his distinguished colleagues, and of all present, he would express his profound thankfulness for their abundant Christian courtesy. He should bear away from here only pleasant memories; and now at parting he invoked the richest and divinest blessings upon them, and the Church they represented.

These brethren left the city at 5 p. m., May 12, for New York, expecting to reach home on Monday next.

#### OUR COMMISSIONERS RECEIVED AT MEMPHIS.

Last evening, Bishop James and Dr. Harris arrived in Memphis. This morning, May 11, Bishops Pierce and Wightman, Dr. Lovick Pierce, Dr. Sehon and others, sought interviews, as personal friends, at the hotel. Immediately after the opening of the morning session, Bishop Wightman presented a communication from Bishop James and Dr. Harris, which is given below. A Committee of three was promptly ordered to wait on these brethren, and conduct them to the Conference room. The Committee were Bishop Wightman, Le Roy M. Lee, and Mr. T. Polk. A few minutes elapsed, when they returned, followed by their guests, who were introduced to the Conference. The document leading to this action is as follows: —

"To the Bishops and General Conference of the Methodist Episcopal Church, South, in General Conference assembled: —

"DEAR BRETHREN: — The Commissioners appointed by the General Conference of the Methodist Episcopal Church, in 1868, to treat with similar Commissioners from other Methodist churches on the subject of union, at a meeting held in Philadelphia, Nov. 23, 1869, appointed the Rev. Bishop James, and the Rev. John McClinton, D. D., a deputation to bear to you a communication from them. Since then Dr. McClinton has deceased, and by authority of the Commissioners, the Rev. W. L. Harris, D. D., has been appointed to serve in his stead.

"The undersigned, now constituting the deputation, are present, at the seat of your session, for the purpose of presenting to you the communication which we will be happy to do, either in person or by letter, as may best accord with your convenience and pleasure.

"Though we had proposed to ourselves the satisfaction of spending several days in witnessing the proceedings of your Conference, and enjoying the society of its members, the recent severe bereavement of our Church, in the death of several of her chief ministers, make it necessary for us to return as soon as we can fulfill the simple duty assigned us.

"Truly and affectionately yours, "EDWARD S. JAMES, "WM. L. HARRIS.

"Overton House, Memphis, May 11, 1870."

Bishop James presented to the President the following communication, which was read by the Secretary: —

"To the Bishops and General Conference of the Methodist

Episcopal Church, South, in General Conference assembled: —

"DEAR BRETHREN: — By the action and authority of the General Conference of the Methodist Episcopal Church, held in Chicago, in May, 1868, the undersigned were appointed a commission in behalf of said Church to treat with a similar commission from any other Methodist Church, on the subject of union. The Bishops of the Methodist Episcopal Church, who also constitute a part of this Commission, in May, 1869, communicated to the Bishops of the Methodist Episcopal Church, South, the fact that this Commission had been appointed, and expressed to them the conviction, that the Commission would be happy to meet a similar one from the Methodist Episcopal Church, South, for the purpose contemplated in its appointment. At a meeting of the Commission, held in Philadelphia, Nov. 23, 1869, a resolution was adopted, unanimously approving the aforesaid action of the Bishops. Nevertheless the Commission, as such, and as constituted by the General Conference, being desirous of discharging its duties, in the fullest and most acceptable manner, deemed it proper to make a further communication on this subject addressed to the Bishops and General Conference of the Methodist Episcopal Church, South, to meet in Memphis, May, 1870.

"The fact that the General Conference of the Methodist Episcopal Church appointed this Commission, shows that in the judgment of that body, there are now no sufficient reasons why a union may not be effected on terms equally honorable to all; and that the realization of such union is very important and desirable.

"Hoping that you may see this subject in the same light, and that it may be your pleasure to appoint a similar commission to confer with us previous to our next General Conference, in 1872, and praying that you may be prospered in all that pertains to the welfare of the Christian Church, and desiring your prayers on behalf of the Church we represent, that we may share a like prosperity, we are, dear brethren,

"Yours in Christ Jesus,

E. S. JAMES, L. SCOTT,  
M. SIMPSON, E. R. AMES,  
D. W. CLARK, E. THOMSON,  
L. HENNING, D. CURRIE,  
J. MCCLINTOCK, J. LANSARAN,  
J. G. BRUCE, T. EBDY,  
W. L. HARRIS, J. PIERCE,  
Commissioners."

"PHILADELPHIA, Nov. 23, 1869.

Bishop James, being invited to speak, addressed the Conference. As near as I can report his speech, he said: —

"Having presented the document you have now heard read, I suppose that the special duty committed to us, as a deputation to your body, has been fully discharged. There is one incident, however, which I think it proper to refer to; and that is the fact, that when we were appointed to visit your General Conference, it was not intended to give publicity to it, nor have it known, until first made known to you here.

"It was our intention to discharge the important duty allotted to us, in a dignified and delicate manner, becoming both the General Conference we represent, and this General Conference. It was not intended that the fact should be heralded over the whole land, and discussions had over it, thus allowing either advantages or disadvantages to follow to either one side or the other. And how it became public, I know not. This much is due, I think, as explanatory of the position of affairs in that respect.

"And it will be proper for me to say, further, that in the appointment of the Commission, I believe that the General Conference of the Methodist Episcopal Church acted from only generous and Christian impulses. And I am sure that the Commission, in appointing us to visit this General Conference, were wholly actuated by religious convictions and perfect candor. If there is any strategy in all this movement, I know nothing of it.

"The action of the General Conference was a limited action. You can interpret that as wisely as I can. It was designed to treat with other commissions from other Methodist bodies on the subject of union. It was supposed that some other churches might entertain sentiments in accord with ours. And if so, inquiry could be made respecting any embarrassments in the way, and, as to some extent, to consider the manner in which the object of the Commission might be achieved. This is my understanding of the matter. While it is understood that we were not authorized to negotiate on the subject, I yet judge we could properly afford information within our reach in answer to any inquiries, if that should be desirable.

"I believe that this is a simple and true representation of this matter, as it stands related to the purpose of our appointment. And I do not think that any of us feel authorized to expect an immediate, perfect organic union, without much consultation, and prayer, and magnanimity of action on both sides. The history of the past twenty-five years would not justify such an expectation. And yet we do all believe the prayer of Christ will be answered — that His disciples may be one. If we can do anything to hasten that union, it will doubtless be to all of us a great religious pleasure.

"As I am desirous of avoiding any statement that will lead to a misapprehension of the sentiment or design of our General Conference, I think, perhaps, I have said all that it is proper for me to say at this time. But I shall do injustice to my own feelings unless I express the great pleasure it has afforded me to meet with so many brethren, with whom I have enjoyed such intimacy of friendship and Christian fellowship many years ago. I thank God on their behalf, and on my own, for His preserving care over us, and for the abundant blessings He has conferred on us.

"It is also a great pleasure to look upon the many faces of these Christian brethren here gathered in General Conference. And I trust it will not be out of place for me to say, in closing, 'Grace be upon all them who love our Lord Jesus Christ in sincerity.' "

Dr. Harris, in a few words, fully endorsed the statements of the Bishop, as expressive of his own views and feelings.

Dr. Keezer presented a series of resolutions responsive, but unfavorable to the object, which were referred to a committee of nine, who will report early. They are Messrs. Green, Polk, Keezer, Garland, Alexander, Jackson, Wilson, Williams, Miller.

Great cordiality of feeling was generally exhibited toward these brethren, and after the adjournment they were overwhelmed with attention. Bishop Andrews and his colleagues were unreserved in their greetings. And the Committee of Arrangements took charge of the Bishop and the Doctor — settling their bills at the hotel, and removing them to one of the first private mansions in the city.

The Committee, to whom was referred the papers, recommended the adoption of resolutions as follows: —

Resolved, That we gratefully recognize that Providence which has guided us, multiplied us, strengthened our homes, preserved our integrity as a Church of Jesus Christ under trying conditions, both of war and peace. We earnestly desire to cultivate true Christian fellowship with every other branch of the Christian Church, and especially with our brethren of the several branches of Methodism in this country and Europe.

Resolved, That the action of our Bishops, at the last annual meeting at St. Louis, in response to the message from the Bishops of the Methodist Episcopal Churches, has the full indorsement of this General Conference, and accurately defines our position with reference to any overtures which may proceed from that Church having in them official proper recognition of this body, and that distinguished Commission now present of the General Conference Church which met at Chicago in 1868, appointed by them for the specific purpose expressed in the following resolution, to wit: —

Resolved, That the Commission ordered by the General Conference some time with the late Commission from the African Methodist Episcopal Zion Church, and arranged for a union of the body with our own, and be also empowered to treat with similar commissions from any other Methodist Church that may desire a union, "cannot, in our judgment, without great violence in construing the language of said resolution, be reported as having been constituted by that General Conference a Commission to make proposals of union to the General Conference of the Methodist Episcopal Church South.

Resolved, Moreover, that if this distinguished Commission were fully clothed with authority to treat with us for union, it is the judgment of this Conference that the true interests of the Church of Christ require and demand the maintenance of our separate, distinct organizations.

Resolved, That we tender to the Rev. E. S. James, and the Rev. W. L. Harris, the leaders of the Commission now present with us, our regards as brethren loved in the Lord, and express our sincere desire that the day may soon come when, with a proper Christian sentiment, fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established.

The resolutions were unanimously adopted.



## EAST MAINE CONFERENCE.

The East Maine Conference convened to day, May 12, in the new and beautiful church at Rockland, for its 23d Annual Session.

The meeting of a whole Conference of warm-hearted itinerant ministers, after a year's hard toil, and twelve months separation, is a sight to behold and a blessing to enjoy.

It certainly does one's soul good to see the more than brotherly greeting, and feel the warm blood tingling through every vein, as hand clasps hand, and the universal shake, hard and long, tells the more than uttered truth, "I am glad to see you."

That is not the hollow speech of hypocritical formalism, nor the smile one of heartless favoritism. Everybody can see the grip is stronger than Masonic, and the warmth of feeling manifested, intenser than can possibly spring from fraternal ties of any earthly grade. And we are perfectly willing the world shall know that we consider these gatherings and annual greetings, like the glorious work of our lives, the highest type of the earthly, and by union with the heavenly is next to that beyond the swelling tide, which to-day "divides that heavenly land from ours." There is a oneness of heart, and oneness of work, of conflict and triumph, of hope and reward. The pure love of God in the heart, a consuming zeal for the work, a commission from heaven, and a "life hid with Christ in God," make the bonds of brotherhood strong, precious and very near the unearthly. So we think and so we speak. We know, and could, perhaps, if desired, publish to the world "the signs infallible."

Rockland is not really a city of lime-kilns, but these monster furnaces almost line the shore like a crescent of fire and smoke. It is a smart business place, and our Society, under the efficient labors of Bro. George Pratt, have built a large and beautiful church, and have also been blest with a most gracious revival during the entire spring, commencing immediately upon the dedication of the church in February.

The opening session, like the closing, is one of great interest. Bishop Simpson presides, looking care-worn and weary. Seven years ago he presided over this Conference in this same place. Neither Conference nor people have forgotten the Fast-day speech and Sabbath sermon of that session, and his presence with us at this time is considered by all a most happy thing, and we are expecting a rare treat.

The sacrament of the Lord's Supper was administered—a sacred season, precious in itself, but doubly so to an Annual Conference, for we meet at that table once and but once for the year, and, almost every time, it is the last time to some of our number. When the roll-call of this year was responded to, two could not answer to their names, because the "great builder of" His "Church below," had called them to the temple in the skies.

B. S. Aray was re-elected Secretary, C. Stone assistant, and W. W. Marsh Recording Secretaries.

Standing committees appointed, and communications from the Book Room, Tract, Church Extension, and N. E. Education Societies were read and referred to the several committees having these matters in charge.

A number of visitors were introduced to the Conference, namely, Dr. Warren, E. Foster, H. C. Tilton, M. Weston of the Universalist Society of this city, and Bro. Boyd of the Free Baptist; subsequently, J. O. Knowles of the N. E. Conference, and Rev. Mr. Cutler, of the Congregationalist Church of this city.

The 4th question was taken up, and Edward R. Thorndike, H. W. Bolton, and D. M. True, passed to class of second year.

5th Question. Wm. S. McKellar and C. L. Haskell elected to Elder's orders.

7th Question. The relation of A. Kendall, E. F. Hinks, H. Murphy, E. Bryant, and J. B. Gould continued.

L. P. Roberts located at his own request.

8th Question. S. Bray, J. Batchelder, W. H. Pillsbury, E. Seamon, E. H. Small, O. Strout, J. Marsh, C. L. Browning, L. Wentworth, J. Harriman, N. Norris, E. B. Fletcher and J. S. Ayer, continued. N. W. Miller deceased.

L. B. Tupper made effective.

11th Question. Bro. Wardwell reported the Bangor District, and the character of all the effective Elders on his District passed.

C. B. Dunn reported the Rockland District, and all the effective elders were examined.

A committee of fifteen was appointed to investigate the case of Bro. W. H. Crawford.

The Bishop read a slip cut from the *Advocate*, relating to the death of Bishop Kingsley, written by Brother Bannister.

Notices given, Doxology sung and the Conference closed with the benediction.

Afternoon. Preaching by E. B. Fletcher.

Evening. An educational meeting was held, and speeches were made by E. D. Winslow, Dr. Warren, C. F. Allen, and H. C. Tilton.

Dr. Warren's remarks were able, valuable, and well received.

## SECOND DAY.

Friday. Devotional exercises conducted by L. D. Wardwell. Social meeting from 8 to 9 o'clock, in charge of S. H. Beale.

At 9 o'clock, roll called, and Conference resumed business. Journal read and approved.

Rev. E. D. Winslow addressed the Conference in reference

to ZION'S HERALD, and Dr. Warren in behalf of the Boston Theological Seminary.

Resolutions were passed in favor of the Woman's Foreign Missionary Society, recommending the formation of auxiliary societies throughout the Conference when practicable.

Voted to make 10 o'clock to-morrow the hour for voting on the Lay Delegation Question.

Resolved to spend the hour from 8 to 9 in the morning of to-morrow in prayer for God to raise up men for the Conference.

Took up the 2d Question. M. E. King, Sylvanus L. Hanscome, Charles H. Bray, Charles H. Besse, and Josiah Bean, were continued on trial.

Resumed 11th Question. E. A. Helmershausen gave a good report of the Bucksport District, and the character of all the members on his District passed.

Took up 3d Question. John H. Bennett and R. L. Mathison continued on trial.

Abner S. Townsend and Henry S. Beal, after having passed the usual disciplinary examination before the Conference, and being well recommended in all other matters, were admitted into full connection, and elected to Deacon's orders.

The Conference voted to honor Dexter by holding its next annual session there.

Took up 1st question, and John Morse, James W. H. Cromwell, and George A. Crawford were admitted on trial.

Recommendations for local preachers to Deacon's orders, being called for, Shepherd Boddy, Moses G. Prescott, John B. Bean, and E. S. King, being properly recommended and having passed a satisfactory examination, were elected to that honor and office.

George A. Crawford, having received the appointment of Chaplain in the Navy, was recommended and elected to Deacon's orders.

Brethren Randall and H. Hill, of the Maine Conference, and C. D. Pillsbury, of Wisconsin Conference, were introduced to the Conference, after which the Conference adjourned.

In the afternoon the Conference Missionary Sermon was preached by W. L. Brown.

In the evening Bishop Simpson delivered to a full house and delighted audience, his able and eloquent lecture on "The Future of our Country."

Saturday. Devotional hour spent in prayer for God to raise up men for the ministry.

The continued exodus from this Conference keeps it small, and in our general work we are necessarily crippled. Yet in some respects we glory in this. Not that we are crippled, but that we can raise up the men, let them go forth, and still live and grow, and we can do it.

The Committee on leaving the Ministry presented a report, embracing some strong resolutions bearing upon fitness and unfitness for the ministry, and efforts sometimes made to get men into the ministry not divinely called to that work, and withal destitute of true Godly piety.

A report on the state of the country, by A. Prince, recognized God's rule over nations, the evident remarkable mission of ours, the existing evils so detrimental and destructive, and their results unless checked.

He considers that the emancipation of the oppressed, their admission to full political rights, and the elevation of their representatives to high places of power, furnishes one of the most marked providential retributions recorded in the history of nations.

That President Grant's administration, in economy of expenditures, in dealing with public creditors, and humanity to the Indian, challenges admiration, and believes also in dealing earnestly with extravagance, dissipation, and infidelity.

George R. Palmer was elected to Elder's orders.

Rev. Mr. Gilbert, Agent of the American Bible Society for New England, addressed the Conference on the work of said Society, in real good Methodist style, though the impression prevails that he is in regular ministerial standing in another denomination.

At ten o'clock the important question of Lay Representation came before the Conference, and the result of the ballot was as follows: yeas 44, nays 14. Total 57.

A few of the members were not present, but their vote, if added, will not materially change the above.

A resolution was then passed to this effect: That the E. M. Conference, by its vote in favor of Lay Delegation, does not consider the plan submitted to the godly consideration of the members of our Church, ought to be adopted without serious modifications by our next General Conference.

A resolution was also passed to have the necessary measures taken before our next session, for the election of provisional delegates to the next General Conference.

Committee on Periodicals reported, and pending the adoption, Bro. Haven gave us one of his warm addresses respecting THE HERALD, HERALD building, and the proposed "by and by" coming monthly. We must have it.

The report was then recommitted for slight modifications at some points.

A resolution was also submitted, recommending to the societies to furnish the parsonage furniture, wherever it can be done without embarrassment to the church.

The Committee on Temperance submitted their report, and pending its adoption, the Conference adjourned by expiration of time.

Monday. Devotional exercises from 8 to 8½ o'clock, when Conference again resumed business. Reports were the order of the day.

The Committees on Church Periodicals, on Church Extension, on Education, Bible Cause, Tract Society, Sunday-school, Benevolent Operations, Temperance, Tobacco, State of the Work in our Conference, Memoirs, and Missions.

Drafts were ordered on the Trustees of the Conference for \$70.80 for Missions, and \$105.70 for Superannuated Preachers.

A resolution passed, expressive of pleasure in having Bishop Simpson with us, and embracing a desire for a long life to him and a visit to us again.

The Committee to whom was committed the proposition made to the Conference at its last session, from the Asbury Life Insurance Company, reported impracticable at present.

The Presiding Elders were made a Committee of Nominations for the ensuing year, and directed that the names of the Chairman of each be published in THE HERALD as usual.

Rev. A. Prince made a report of his visit to the Wesleyan Association, the most cordial reception given him, and spoke words of warmest praise in favor of the great work of that noble body, and for ZION'S HERALD.

Rev. Mr. Boyd, Delegate from the Free Will Baptist Association, Rev. Mr. Cutter, Delegate from the General Conference of the Congregational churches in Maine, represented their respective bodies, gave us fraternal greetings, and invited the Conference to send delegates to their Conferences.

A resolution was adopted respecting grave-stone for Rev. L. D. Strout.

Rev. J. O. Knowles represented the New England Education Society, and spoke earnestly in regard to collections.

Report on statistics was read.

The publication of minutes left with Bro. Magee, the indefatigable agent of our Book Room at Boston.

No other business being ready, the Conference adjourned to meet at 2 P. M.

Monday, 2 P. M. Devotional exercises conducted by L. P. French.

Stewards' report adopted.

Secretary of Church Extension Society reported.

J. H. Beale was appointed alternate to Wesleyan University.

Bro. Pratt received the vote of thanks from the Conference.

Bro. Kimball spoke a few words in favor of Asbury Life Insurance Company.

Journal read and approved, 221st hymn sung, prayer by C. F. Allen. The Conference was addressed by the Bishop, after which the roll of appointments was read.

Visitors to Wesleyan University, C. F. Allen and W. Haskell.

J. H. Beale alternate.

Boston Wesleyan Association, Luther P. French. Alternate, P. Higgins.

New England Education Society, H. B. Wardwell, Vice-President, C. B. Dunn, W. Johnston, Directors.

Visitors to the East Maine Conference Seminary, W. W. Marsh, G. R. Palmer, L. L. Hanscom, W. S. McKellar, and E. R. Thorndike.

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

DAMASCUS.—We are glad to learn that a Christian mission is in successful operation in Damascus. Surely this old city should be taken for Christ. The Irish Presbyterians are doing a good work there. There was but one Christian convert there twenty years ago, and ten years ago the terrible massacre seemed to have extinguished the entire mission work in blood. About four years ago, Christian worship was held in the parlor of one of the missionaries. The change that has taken place since, is given in a letter of one of the missionaries:—

"We have now in the city a beautiful church, four school-houses, and a book-shop. These buildings cost £2,900, and five sixths of the expense was contributed independently of the church. At Ain-es-Shura, on Mount Hermon, we completed a church last year; one converts purchased the site, worked at the building, and subscribed, according to their means, to its erection. We have the site purchased, and nearly sufficient funds for another church at Raehelya, also on Mount Hermon. We have eight schools; all our teachers are natives and communicants, four of them conduct public worship in the neighboring villages on the Lord's day; and the professed Protestants in connection with us are about 250."

BEIRUT.—The American Board are working successfully in Turkey. Their college—the Syrian Protestant College at Beirut—is doing a great work in that country. The *Missionary Herald* contains the following information respecting this institution:—

"There are now in actual attendance 76 students from the various religious sects of the country—Maronites, Orthodox, and Papal Greeks, Roman Catholics, Armenians, Protestants and Druses vying with each other in the college curriculum. The discipline of the institution is more strict than that which obtains in America. The studies are like those pursued in an American college, except that Greek and Latin are optional, while English and French belong to the regular course. The institution already commands respect under the able instruction of such men as Drs. Bliss, Van Dyck, and Post, Prof. Dodge, Dr. Wortabet, and others. The medical department attracts special attention, and has now 26 students. The number of professors and tutors in the college is 12; of whom 4 are American, 1 Scotch, 1 French, and 6 native Syrians."

HOW CHURCHES ARE BUILT IN HEATHEN LANDS.—No.



tive converts in heathen lands are liberal. Many instances of their liberality, which are very inspiring, are given by the missionaries. The following is one of them:—

"At Marovan, 350 miles east of Constantinople, the natives, a year ago, thought they could raise 10,000 piastres towards building a church, besides supporting a preacher. When the dedication day came, they were 1,500 piastres in debt, and the building had no windows in it, no plastering, no pulpit. About 1,200 people came to the dedication; in half an hour the brethren raised 4,000 piastres,—nearly enough to pay the debt and complete the work! This raises the native contributions, in all, to 23,000, besides their work, instead of 10,000."

**WONDERFUL SUCCESS.**—The Baptist mission among the Telugus of Eastern India has been very successful. Within about five years, it has gathered more than 1,000 converts, 573 of whom were baptized by Mr. Clough, in 1869. This is even greater success than was ever experienced among the Karens of Burmah. Let the Church take courage, and rejoice in what the Lord is doing in saving the heathen.

#### MISCELLANEOUS.

The Pope, unable to find an American saint to canonize, has just beatified Giovanni Ancina, who was once a priest connected with the church which is now occupied as the American College at Rome.

### Our Social Meeting.

Rev. L. D. Bentley has a word on

BISHOP HEDDING.

Bro. King will astound some of the old Anti-slavery men in his recent attempts to prove Bishop Hedding to have been one, at least in the New England sense. I have no fear of the effect of his article on the minds of such men as Rev. Phineas Crandall, Dr. Porter, or Dr. Wise, but it may mislead some of the young. The good brother thinks I have been "extremely rude and unjustifiable," in my reference to the Bishops, especially Bishop Hedding, hence a word of reply may not be out of place. If the reader will obtain a book entitled "Methodism and Slavery," by Lucius Matlack, now Presiding Elder in our Southern work, he will find that Bishop Hedding was not an Anti-slavery man, in any proper sense, all the quotations of Bro. King to the contrary notwithstanding. His Anti-slaveryism held about the same relation to the abolition of slavery, that the Unionism of James Buchanan, the Hartford Times, and New York World, did to the putting down of the slaveholders' rebellion. I will quote from the book referred to above, page 59: "Many of those people" (Methodist slaveholders) "are also well enlightened, and yet they believe it is their duty, considering the laws and other circumstances under which they live, to hold, govern, and protect, the slaves they have inherited from their fathers, as you believe it is your duty to hold, govern, and protect your sons at the age of eighteen or twenty. They believe that to emancipate their slaves would be breaking the rule, do as you would be done by. Some of them may err in judgment; if so, we cannot convince them by censuring them here. Other means must be used if ever they are convinced. But that they are wrong in principle, cannot be proved, unless you can produce a precept of the Divine law equal to this: Thus saith the Lord, Thou shalt not own a slave. But this precept is not in the Bible." Does that sound like Anti-slaveryism? It is the language of Bishop Hedding.

While presiding over the New Hampshire Conference in 1837, he refused to have a committee raised on the subject of slavery, and argued that the Bible did justify slavery under some circumstances,—see p. 171,—and he denied that an Annual Conference had any right to appoint a committee on slavery, or act on any report from such committee, &c.

Will anybody believe that the Bible justifies American slavery, even at the hands of Methodists? The Bishop might have been in favor of the election of the man to Congress that Bro. King has referred to, but not because he was an Abolitionist, but from the fact of his being a Christian. If Bishop Hedding was an Anti-slavery man, why did he arrest Bro. Scott and Bro. Sunderland, of the New England Conference, on account of their Anti-slavery teachings and writings? Why did he, after they were acquitted, pursue them to the next General Conference?—See p. 171. Would an Anti-slavery man refuse to assist in passing a rule by which colored persons should have the right to testify in Church trials? Bishop Hedding so refused, and claimed that no Methodist preacher had a right to preach about the abolition of slavery.—See p. 238.

He made arrangements for Bishop Andrew to exercise the functions of his office after the General Conference had requested him to resign, on account of his being a slaveholder, and after they had passed a resolution expressing it to be their judgment that he should not act as Bishop, as long as he held slaves.—See p. 8 and 9, of the Appendix. I think "it must be an astonishing fact to persons unacquainted with the history of those times," to know that Bishop Hedding sent out a "Pastoral Letter," to the ministers of the New England and New Hampshire Conferences, in which he is proved to have been opposed to the "immediate abolition of slavery in the slaveholding States," and said in regard to efforts to secure such a result, "we earnestly recommend our members and friends everywhere, by all lawful and Christian means to discountenance them in such a course." How he and Bishop Estory, who also signed the "Letter," could suppose any justly lawful, or really Christian means could be used to prevent the immediate abolition of the sum "of all villainies," will be left for the admirers of that kind of Anti-slaveryism to show.

In the same letter this is said: "If any, of whatever class, go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, we advise the preachers, the trustees, and the official and other members to manifest their disapprobation, and to refuse the use of their pulpits and houses of worship for such purposes." If Bishop Hedding was in favor of the abolition of slavery, he took a strange way to show it. He might as well have expected the conversion of sinners by suppressing the reading of the Bible, and the preaching of the Gospel, as to expect the extinction of slavery without discussion and agitation. Bro. King says, in regard to Bishop Hedding's request to "withdraw his name from the address," in the case of Bishop Andrew, in 1844, that he did it the next morning after he had

signed it, "before any discussion had been had on the subject," and that "he stood alone among his colleagues." Bro. Matlack says in his book that after he signed it he "had an interview with the New England delegates. They assured him that its adoption would be followed by their immediate departure for home, as they could not meet the consequences of that action in New England, if they remained. On the morrow he withdrew his name from the proposition. Bishop Waugh took a similar course." Bro. King seems to be sorely grieved at my "extremely rude and unjustifiable" allusion to Bishop Hedding, but would have been less troubled if I had passed by "Bishop Roberts," and named "Bishop Soule, who, though he might have had nothing to do with the vote referred to, did give the casting vote against taking the address of the British Conference from the table for the purpose of printing it, because it contained a moderate and Christian-like suggestion, in relation to slavery." But Bishop Hedding did something worse than that, in view of the fact that he was a Northern man,—for he refused to give the casting vote in 1840, in favor of reconsidering the vote by which colored members were not allowed the privilege of testifying in Church trials.

Finally, if our "chief ministers" make grave mistakes, as they have sometimes, it is not only the privilege of the more obscure ones to correct them, but it may be their duty. Bro. King being a polished and classical writer, has no more right to correct him, or his admirers, especially if I state only the facts in the case. In my article on Lay Delegation, I expressed an opinion in regard to Bishop Hedding's feelings in a given case, and Bro. King has expressed an opinion in regard to myself. If I have seemed to be "extremely rude and unjustifiable" in my language, with the foregoing facts, and much more of a similar nature, staring me in the face on almost every page of Methodist Anti-slavery history, what is the character of the man who judges me guilty of a crime, and wanting in manners, because I have expressed an opinion?

A sister "Mabel" discourses well about woman's duty, on a text that is unfortunate in its first word:—

HE SHALL TESTIFY OF ME. (John xv. 26.)

What, the Comforter testify of Jesus! How can that be! Can a spirit be seen and heard? God the Father is a spirit. How has He made known His will to mankind, when we are told, that "No man hath seen God at any time?" Through whom is the Comforter to be seen and heard? He, like God the Father, is not to be seen by human eye; but He shall be heard through your sons and your daughters, saith God by the prophet Joel. Where is His abode? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Are the bodies of women temples for the indwelling of the Holy Spirit? They are. What service has the Comforter to perform in the temples of God's sons and daughters? Let the Saviour answer. "He shall glorify me; for He shall receive of mine, and shall show it unto you,—He shall testify of me." So the Holy Spirit must testify of Jesus through God's children. Is it wrong for women to testify in any place? No, unless it be within the four walls of a church. But I think it cannot be sinful there, for the Bible says, "Where the Spirit of the Lord is, there is liberty," and where is the Spirit of the Lord to be found, if not in a prayer-meeting? Does it say SHALL testify? It certainly does. It is one of the duties for the Holy Spirit to perform. But in many churches, at their prayer-meetings, if the pastor and men of the congregation, do not say to the Comforter, You shall not testify of Jesus, through these women present; are they not enforcing a law, which prevents them from being witnesses for Him. "Let your women keep silence," is the law and gospel they are to obey. At one of these meetings I heard them sing the hymn entitled, "Redemption." With the voice of praise (in the form of a prayer) they sang,—

"O, for this love, let rocks and hills  
Their lasting silence break!"

Think of it! Pastor and men of his church, calling upon God to let the rocks and hills break their lasting silence, whilst they are satisfied to have dumb tongues in the Church of Christ!

The hymn closed with another prayer,—

"And all harmonious human tongues,  
The Saviour's praises speak!"

May God answer that prayer; then good-by to such prohibition. They asked of God to let all human tongues "the Saviour's praises speak." Are not the tongues of women human? But let them speak, and they will be told, "It is a shame for you to speak." Have they a right to speak? They have, if they believe the promises of Jesus are to be fulfilled to them. Let all women who are doubting whether it is proper for them to say a word for Jesus, doubt no longer. Christ says to you, "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven,—and before the angels of God." Whoever—that is the right word—any one, without exception. If you wish to have Christ's promise fulfilled to you, say to the Holy Spirit, You shall testify of God, not only in a ladies' prayer-meeting, but before men. Has the Church a right to silence the Holy Spirit in you, when your Redeemer has said, "He shall testify of me?"

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**WORK FOR THE SEASON.**—POTATOES can be planted all this month, though it is far better to plant early as a general thing.

We do not advise the planting of this crop on wet, low land, for they are much more inclined to rot under such circumstances. Don't put in too much "seed," as the farmers say.

CORN should all be planted before the 20th of the month, if possible. The little Canada corn will ripen if planted by June first.

CABBAGES.—The seed for a late crop should be sown from

the 20th to the 25th. When a boy on the farm, it was father's rule to plant this crop on old election day.

**CELERY.**—Don't forget among all the crops to reserve a place for celery. The plants need not be set out for some time, but the seed should have been sown early in April in a hot-bed.

**TOMATO PLANTS** can be safely planted by the 28th of the month.

**LAWNS** should be mown over every ten days or two weeks, if a machine is used. The small lawn-mowers do not work well if the grass is more than two or three inches high. Nothing is more beautiful or adds more to the attractiveness of a place than a well-kept lawn.

**SPRING WHEAT.**—One of the constant readers of THE HERALD inquires in relation to the best varieties of spring wheat. As it was late to sow it, we did not deem it best to give the varieties; next fall, if we think of it, we will name the best winter wheat, which will be much better.

**MILLET.**—We have been quite successful, in years past, in raising this crop, and we regard it as a valuable one. We cut the following, in relation to this crop, from the Rural New Yorker:—

The millet in usual cultivation as a forage crop, is the *Panicum miliaceum*, which rises with a reed-like stalk, from three to four feet high, with a leaf at every joint. The stalk terminates in a large, loose panicle, hanging on one side. There are two varieties—the brown and the yellow; the latter is in general use. Millet grows best in a warm, rich, sandy soil, which should be well pulverized to a good depth—such a soil as would produce a first-class crop of corn. It is usually sown in May, after danger from frost is past, and grows luxuriantly in the warm days of June. If desired for hay or to feed green, not less than three pecks to one bushel of clean seed should be sown to the acre; as, when seeded thick, it grows finer and softer, and is more readily eaten.

In some districts of Western New York it has been grown to a great extent, not only for summer, but for winter feed for milch cows. It furnishes a very rich milk, and when well cured, is preferred by animals to good hay. It is a good crop for clean culture, sown thick, smothering all weeds. It is not within our knowledge that two crops have been grown the same season, though an early and a latter sowing might effect that object. Neither are we advised that if cut off in a green state, it makes growth for a second cutting, though with a favorable season there is strong probability of such a result, as it is a very strong grower on rich land. It makes the best hay if cut before the seed has matured, as the stalks are then less woody, more soft, grassy, and nutritious. It is cured and treated like timothy grass.

Crops of three to five tons of cured hay are not uncommon. It is often sown late in June, when there is strong probability of a short hay crop; after that time it will mature a good crop, though not a full yield of seed, unless the fall is favorable. When allowed to ripen, it yields thirty to forty bushels of seed per acre, as valuable for stock as oats, and much relished by fowls. The seed, being small and hard, should be ground for feeding, or there will be a loss from animals voiding it whole.

### The Righteous Dead.

Died, at Hillsboro' Bridge, N. H., April 28, DORCAS KIMBALL, aged 56 years.

Sister K. had been in the narrow way some over five years, and lived an earnest Christian life. Hers was no half conversion. Few are equally and more faithful; and though her crosses were heavy, she bore them cheerfully. Such was her life, that all who knew her were constrained to say, "She is a Christian." As might have been expected, her last days were days of peace, and her last hours, hours of triumph. The faithful admonitions of her previous life were continued till her exit from the scene of pain, and they must be echoing, even now, in the ears and hearts of her unconverted companion and those unconverted children, for whom her many prayers had been offered that they might turn from sin. May they seek her Saviour, that they may share her triumph.

Tilton, N. H., May 13, 1870. B. W. CHASE.

Mrs. SALLY WESTON died in Sandwich, Mass., Dec. 20, 1869, in her 69th year.

Our Sister Weston was made savingly acquainted with Jesus Christ in 1841, under the labors of Rev. E. B. Bradford, and maintained a consistent and unblemished Christian character from that time till she was called from earth to rest in glory. That fall disease, consumption, for three wearisome years, continued its work of demolition before the tabernacle fell, a ruin; but through all this long and painful sickness her faith in God never failed her, and no murmur or complaint ever escaped her lips, and she came to her grave a conqueror, finding "her latest foe under her feet at last." Her last words were of being "almost home." In her were illustrated again the words of the sainted Wesley, "Our people die well." She resteth from her labors; her works shall follow her.

A. J. KENTON.

BETSEY TOWLE, wife of Newell Towle, died in Hampton, N. H., April 24, 1870, aged 66 years.

Sister Towle was a faithful member of the M. E. Church for more than thirty years, and triumphed, by faith, amid intense suffering. For her to die was great gain, after enduring the pain of a lingering disease for twenty-five years. She is now "with Christ, which is far better."

G. W. RULAND.

WM. G. NOWELL died in Portsmouth, N. H., April 25, aged 57 years.

For upwards of thirty years he has been a much esteemed and valuable member of the M. E. Church, in this place. As a trustee, steward, class leader, Sunday-school teacher, and in every position of trust assigned to him, he proved himself a very reliable and useful man. After a lingering and painful illness of several months, he departed in great peace; willing, and even longing to depart and be with Christ. And "precious in the sight of the Lord is the death of His saints."

C. M. DINSMORE.

Portsmouth, N. H., May 10.

Mrs. LAURA D. HAINES died in Worcester, March 2, aged 24 years, 9 months, and 15 days.

Sister Laura found the Saviour, when but a child of 10 years, in her native home, Barre, Mass., under the pastorate of Bro. Wm. A. Braman. Strong in her convictions of duty, earnest, and beyond many effective in her labor for God and souls, unwavering in her faith, she died, as she lived, testifying, in view of death, that the blood of Jesus cleanseth the heart of the believer from all sin.

F. T. GEORGE.

Departed this life, April 12, CHARLES L. BARNOWS, of consumption. He died in great peace at the residence of his father, Pliny Barrows, in Wardsboro'.

GEO. E. CHAPMAN.



## The Secular World.

## REVIEW OF THE WEEK.

## NEWS NOTES.

The news is rather barren of interest. — The United States Senate has been occupied in discussing bills for the enforcement of the Fifteenth Amendment. — The French Cabinet has been reorganized, with the Duke de Grammont at its head, who, it is said, is anti-Prussian in feeling and policy. — We have nothing definite, as yet, in reference to the crown of Spain; Serrano and Espartero are talked of, and Duke de Montpensier is intriguing. — The British House of Lords refused a second reading of the bill permitting the marriage with a deceased wife's sister. — The Judiciary Committee of the U. S. Senate reported on the Georgia corruption business, on the 10th, showing that indirect efforts had been made to bribe Senators. — A bill to annex Brighton to Boston is passing through the Massachusetts Senate. — The King of the Belgians is in London. — Ten workmen on the Kansas Pacific Railroad were recently killed by an Indian attack. — Troops are leaving Toronto, Canada, for the Red River country. — Napoleon has been congratulated by all the crowned heads of Europe on the result of the Plebiscite. — Tennessee has passed a bill prohibiting the intermarriage of whites and blacks. — Small-pox prevails in Paris. — The Austrian Government will not permit the publication of a decree declaring the infallibility of the Pope. — The Canadian vessels have been permitted to pass through the Sault Ste. Marie Canal. — A railroad collision in Missouri, recently, killed 19, and wounded 30. An express train was run into by a baggage train, just on the curve of the road. It was the result of carelessness, as usual. — In the United States Senate, on the 13th, a prohibitory liquor law for the District was reported. In the House, the bill giving the Kearns heres \$100,000, was objected to. — The great popular vote is over in France, 7,310,296 being in favor of order, peace, and the Empire, and 1,590,610 against. — There was a little turbulence in Paris, but the country voting was done quietly. — The Spanish ambassadors to several European courts have been summoned home. — Fifty-two survivors of the Onondaga disaster have arrived in New York. — An insurrection has broken out in the Argentine Republic. — The Duke of Saldanha, on Thursday, May 19, successfully executed a coup d'etat in Portugal. By aid of the army he captured the castle of St. George, marched to the palace, which his soldiers entered and took possession of. At this point the prime minister, Duke de Soule, resigned, and the King authorized the Duke of Saldanha to form a new ministry. — The U. S. House of Representatives passed the bill giving \$100,000 to the officers and crew of the *Kearns*. — The crops in Indiana are doing well.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

May 20, 1870

**GOLD.** — \$144 to \$144 1/2.  
**FLOUR.** — Superfine, \$4.00 to 4.50; extra, \$5.00 to \$7.50; Michigan, \$6.00 to 7.50; St. Louis, \$7 to 10.00.  
**NEW CORN.** — \$1.15 to \$1.25; mixed, \$1.05 to 1.23.  
**OATS.** — 55 to 60c.  
**RICE.** — \$1.10  
**FEED.** — Timothy Herd's Grass, \$7.50; Red Top, \$9.75 per sack; R. I. Bent \$2.50 per bushel; Clover, 16 to 18c. per lb.  
**APPLES.** — Per barrel, \$5.00 to 5.50.  
**ORANGES.** — \$4.50 to 5.00 per barrel.  
**POKE.** — \$33.00 to 34.00; seed, 17c.; Hams, 12c. per lb.  
**BUTTER.** — New Butter, 30 to 34c.; Old Butter, 16 to 25 cents per lb.  
**CHEESE.** — Factory, 16c.; Dairy, 12 to 15c.  
**EGGS.** — 10c. a dozen.  
**DRIED APPLES.** — 12 to 15c. per lb.  
**HAY.** — \$18.00 to 25.00 per ton, per cargo \$23.00 to 27.00, per ton per car load.  
**POTATOES.** — \$2.00 to 2.25, per barrel.  
**SWEET POTATOES.** — \$5.00 to 5.50 per bbl.  
**BEANS.** — Extra No. 1, \$2.50 to 2.62; common \$2.00.  
**CRANBERRIES.** — \$20.00 to 22.00 per bbl.  
**ORANGES.** — \$2.00 to 4.50 per box.  
**LEMONS.** — \$2.50 to 3.00 per box.  
**SQUASHES.** — Marrow, \$2.50 per cwt.; Hubbardston, \$3.50.  
**CARROTS.** — \$1.00 to 1.25 per barrel.  
**BEETS.** — 50c. to \$1.00 per bbl.  
**TURNIPS.** — \$1.00 to 2.50 per bbl.  
**GREEN PEAS.** — \$4.00 per bush.  
**MAPLE SUGAR.** — 12 to 13c. per lb. by tub.  
**FRESH BUTTER.** — 6c. per lb.  
**REMARKS.** — No change in Flour; a little firmer feeling. Corn has advanced from 3 to 5c. Seeds steady. Apples quiet. Potatoes dull. Butter, Cheese and Eggs, as last noted. Beans quiet, and quite dull. Oranges, Squashes plenty. Fresh Peas in fair demand.

## Marriages.

In this city, May 18, by Rev. M. Trafton, William T. Knight to Georgina Young, both of Boston.  
 In Chelsea, April 27, by Rev. Daniel Richards, Jay M. Brown to Amanda J. Fielding.  
 In Springfield, May 1, by Rev. Charles T. Johnson, J. Ellis Porter, of Springfield, to Miss Mary J. Huan, of East Longmeadow.  
 In East Dedham, May 11, by Rev. F. T. George, Otis W. Whittington to Annie White, all of East Dedham.

At the Unitarian Church, May 10, by Rev. Samuel B. Stewart, Hall W. Tabbette to Miss Kate P. Hood, daughter of the late Hon. George Hood, all of Lynn.  
 In Newburyport, May 6, by Rev. W. B. Toulmin, John S. Bell, of Ogdensburg, to Miss Lizzie Geary, of Lisbon Centre, both of the State of New York.  
 In the M. E. Church, North Brookfield, Sunday morning, May 8, by Rev. L. P. Causy, Charles Barton, of Spencer, to Miss Lottie Moulton, of North Brookfield.  
 In Epping, April 20, by Rev. A. R. Lunt, Charles W. Sanborn to Miss Julia B. Colby, both of Epping; April 14, James M. Carr to Miss Jennie A. Haisell, both of Fremont, N. H.  
 In Grantham, N. H., May 7, by Rev. W. H. Eastman, David Fry, of Grantham, to Mrs. Lois Metcalf, of North Vassalboro', Me.  
 In Sacramento, Cal., April 12, by Rev. Mr. Drinnell, William D. Hammond to Miss Helen R. Bartholomew, formerly of Cambridge, Mass.  
 At the American Legion, Paris, April 22, by Rev. W. O. Lamson, Rector of the American Episcopal Church, Edwin S. Metcalf to Ada E. Philbrook, both of Boston.  
 In Lynn, May 7, by Rev. E. A. Manning, Joseph A. Healey to Miss Ida M. Pack, all of Lynn.  
 In Claremont, N. H., May 2, by Rev. H. L. Kelsey, Wm. C. Hurd to Miss Arabella A. Chase, both of Newport, N. H.  
 In this city, May 3, by Rev. J. L. Hanaford, Samuel W. Howe to Miss Sarah S. Young, both of Boston.  
 At the Parsonage in Seabrook, N. H., May 16, by Rev. H. Montgomery, William H. Randall to Miss Sarah M. Eaton, both of Seabrook.

## Deaths.

In Boston Highlands, May 10, John Harris, aged 71 years and 2 months.  
 In Bangor, March 23, Emma J., daughter of Rev. D. and Sarah A. Warren, aged 6 years, 3 months, and 22 days.  
 The little bud all in full bloom,  
 The flower descends into the tomb,  
 The immortal spirit lives on high,  
 Where loved ones meet no more to die.

**THE HAPPIEST EFFECT IN COUGHS.** Pulmonary Complaints and Kidney Troubles can be secured by using *White Pine Compound*. There is no better or safer remedy before the public. May 20, 11

**CARPETINGS AT GOLD PRICES.** — We would call the attention of our readers to the advertisement of Messrs. J. LOVES, T. & SONS, Nos. 10 and 16 Summer street. They have just received fresh invoices of English Brussels, Three-ply, and Kidderminster, with borders, and have on hand American Ingrains of the best manufacture. Also, a good assortment of straw matting, in white, check, and fancy styles. Purchasers of carpets would do well to visit this well-known and old-established house before making their selections. May 19, 21

**Business Letters received on May 14.**  
 W. H. Bruman, L. N. Brunell, C. Babcock, S. F. Dickford; G. W. Chesbro, C. H. Carpenter; F. Davis; J. Eaton; W. A. Gleason, J. M. B. Gorn; C. Hammond, M. Howard; W. H. Kent; D. P. Leavitt; D. K. Merrill; G. W. Buland; J. Stone, B. Spaulding, C. S. Sanford; John Thompson, C. Tiffany, C. Taber; S. A. Winsor, S. G. Waldron.  
**Business Letters received from May 14 to May 21.**  
 B. B. Arvey, J. M. Averb; S. B. Bailey, H. P. Blood; C. A. Carter, 2, Mrs. E. Chase, J. H. Conley; A. J. Hill, C. Hammond; C. T. Johnson; E. L. Latham, H. L. Lincoln, J. B. Lapham; C. Munger; T. Nichols; A. A. Prescott, E. F. Pitcher; A. Sanderson, O. L. Shepard; Spencer Taylor; J. E. Walker, W. F. Waterman, W. Wilkie.

## Methodist Book Depository.

Letters received from May 7 to May 14.

D. Allison S. Austin; H. S. Bridges, W. A. Bryan, H. W. Bixby, L. A. Bosworth; B. W. Chase, J. R. Church, Cheney & Clapp, J. S. Cushman, S. B. V. Cross, J. Cummings; J. A. Dean, E. R. Darling, John Dunn; C. S. Foster, A. L. Fletcher, Benj. St. James Fry; Z. Goodell; A. Howard, C. Huntington, Geo. Howe, T. M. House, J. H. Hillman, Haskell Brothers; W. Johnson; H. Kendall, John Knowles; L. A. Libby, A. R. Lunt, J. A. Locke, J. M. Lundott; I. Mealer, J. W. Merrill, J. Millett, D. Merrill, J. Mitchell, J. H. Mansfield; George W. Norris; B. Palmer, B. C. Phelps, C. Purington, Perkenpie & Higgins; S. B. Quincy; L. Richards; P. A. Springer, O. E. P. Stafford, J. A. Steele, C. D. Stafford; D. Terry; O. Wilson, T. H. Worrall, J. A. Wilson, W. T. Worth.

**JAMES P. MAGEE, Agent, No. 5 Cornhill, Boston.**  
 Money Letters received from May 14 to May 21.  
 K. Atkinson, H. H. Arnold, J. W. Adams; E. A. Bristol, L. F. Bennett, W. N. Bryant, E. Burling, A. J. Bennett, J. Bates, M. B. Bain, S. O. Benton, M. Brock, Jr., W. Bryant, A. H. Bennett, J. Buddington, Jr., A. J. Brown; G. W. H. Clark, J. W. Cornell, E. J. Crawford, N. Chamberlin, M. A. Collins, J. S. Caldwell, H. E. B. Chase, N. O. Clifford, J. Currier, N. Cooke, O. Cole, J. F. Cushing; L. E. Dunham, J. T. Davis, E. R. Darling, T. C. Dorence, H. G. Day; W. W. Ellis, A. F. Edwards; T. C. Gardner, J. H. Gill; W. B. Heath, J. L. Holmes, J. Harriman, Geo. Howe, C. Huntington, C. Hammond; Geo. H. Lovejoy, R. Loomis; L. Montgomery, B. Morgan, Geo. H. Minor; G. G. Noyes, W. Newton; E. R. Puffer; R. Rose, A. Redon, A. B. Russell, B. E. Redon; Geo. De B. Stoddard, A. Sanderson, H. Stacy, R. F. Skilling, S. W. Saunders; A. H. Varney; H. C. Whitcomb, W. T. Worth, Geo. F. Wells, E. Wilde, A. C. Webster, A. Woodward, S. D. Willson.

## Acknowledgments.

Rev. J. N. Mearns thanks his brethren for the generous donation of \$75.

Rev. H. L. Kelsey acknowledges the presentation of an elegant silver tea-service, voted him at a Fair held in Portsmouth by his friends, in the Church and out of it, Thursday evening, April 14, just after Conference, and previous to his leaving for his new appointment.

Rev. Alfred Noon and wife would acknowledge the receipt of sundry articles of clothing, of cash, and liberal presents adding to the comforts of home, from kind friends in South Hadley Falls.

## Church Register.

## HERALD CALENDAR.

Providence District Association, Broadway, Providence, June 15-16.

White Mountain Ministerial Association, Plymouth, N. H., June 14.  
 New Bedford District Ministerial Association, West Sandwich, June 14.  
 Fourth National Camp-meeting, Hamilton, June 21.  
 Norwich District Preachers' Meeting, Willimantic, June 27.  
 Martha's Vineyard Camp-meeting, Aug. 22.  
 Sterling Camp-meeting, Aug. 29.

## POST-OFFICE ADDRESSES.

Rev. J. M. Bean, Lanark, Carroll Co., Ill.  
 Rev. D. P. Thompson, China, Me.  
 Rev. J. W. Hutchinson, Pittsfield, Me.  
 Rev. T. Scovden Thomas, Millville, Mass.  
 Rev. W. H. Crawford, Camden, Me.  
 Rev. A. B. Russell, Lyman, N. H.  
 Rev. F. T. George, East Dedham, Mass.  
 Rev. John E. Baxter, Saco, Me.

## QUARTERLY MEETINGS.

**ROCKLAND DISTRICT — FIRST QUARTER.**  
 May — Woolwich, 28, 29.  
 June — North Vassalboro', 4, 5; Wiscasset, 11, 12, morning; Sheepscot Bridge, 12, afternoon; Georgetown, 18, 19, morning; Arrowsmith, 19, afternoon; Southport, 25, 26.  
 July — Knox, 2, 3; Lincolnville, 9, 10; Union, 16, 17; Waldoboro', 23, 24; Windsor, 30, 31.  
 August — Clinton, 6, 7; Winslow, 13, 14; Pittston, 20, 21; Damariscotta, 27, 28.  
 September — Rockport, 3, 4, morning; Camden, 4, afternoon; Rockland, 10, 11, morning; Thomaston, 11, afternoon.  
 Rockland, May 16, 1870. C. B. DUNN.

**BUCKSPORT DISTRICT — FIRST QUARTER.**  
 May — Castine, 28, 29.  
 June — Deer Island, 4, 5; Surry, 11, 12; Harrington, 18, 19; Eastport, 25, 26.  
 July — Robbinston, 2, 3; Pembroke, 6, 7, eve.; Calais and Milltown, 13, 14; Machias and Fort, 13, 14, evening; Columbia, 16, 17; Columbia Falls, 17, P. M.; Orland, 23, 24; Bucksport, 24, P. M.; Orrington, 30, 31.  
 August — Bucksport, 6, 7; Belfast, 7, P. M.; Bar Harbor, 13, 14; Bangsboro's Cove, evening, by W. W. Marsh; Tremont and Cranberry Isles, 13, 14.  
 Bucksport, May 20. E. A. HELMERSTADTER.

**MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.** — EXHIBITION AND COMMENCEMENT EXERCISES. — Prize Declaration and Reading, Tuesday evening, June 7.  
 Annual Meeting of Board of Trustees, Wednesday A. M., June 8.  
 Anniversary of the Callopan and Adelpian Societies, Wednesday P. M., June 8. Address by Rev. G. Haven, D. D. Poem, by Rev. H. E. Ely.  
 Concert, by Ballard's Orchestra, Wednesday evening.  
 Exhibition and Commencement Exercises, Thursday, June 9, at 10 o'clock.  
 Kent's Hill, May 20, 1870. H. P. TONNET, President.

**DEDICATION.** — The Broadway Methodist Church, in South Boston, will be dedicated on Tuesday, May 31, at 2:30 P. M. Sermon by Rev. T. M. Eddy, D. D., of Baltimore.  
 A Band of Dedication in the evening. Doors open at 7 o'clock. Music and Address. Tickets, \$1.00.  
 M. TARTON.

**PROVIDENCE DISTRICT PREACHERS' MEETING.**  
 The next session will be held in Broadway Church, Providence, commencing on the evening of Monday, June 14. The programme has been arranged as follows:  
 ESSAYS: 1. "Depravity." — J. W. Willett; 2. "The Duty of the Pastor to the Children of the Church." — Nelson Goodrich; 3. "What is the Necessity for Methodism as a Distinct Organization?" — C. Nasson; 4. "Biblical Communion." — R. F. Clarke; 5. "Vicariousness of the Atonement." — H. D. Robinson; 6. "The Intermediate State." — E. D. Hall; 7. "The Distinction between Regeneration and Entire Sanctification." — W. M. Bray.  
 Wednesday morning will be devoted to a discussion on "The Relation of the Bible to the Public School System;" to be opened by J. W. F. Barnes and V. A. Cooper.  
 SERMONS: Monday evening, W. T. Worth; Tuesday evening, J. S. Thomas.  
 J. E. C. SAWYER, } Committee.  
 E. F. CLARK, }

**MINISTERIAL ASSOCIATION OF THE ST. ALBANS DISTRICT.** — This Association will meet at St. Albans, Tuesday evening, June 28, 1870.

**PUBLIC RELIGIOUS EXERCISES.** — Preaching, Tuesday evening, at 7 o'clock, by Rev. O. M. Boutwell.  
 Prayer-meeting, Wednesday, at 8 o'clock A. M., conducted by Rev. W. H. Hyde.  
 Preaching, Wednesday evening, by Rev. A. L. Pratt.  
 Prayer-meeting, Thursday morning, at 8 o'clock A. M., conducted by Rev. E. D. Elkins.  
 ESSAYS: "On the Wisdom of Union Meetings" — A. L. Cooper, S. D. Elkins; "Comparison of Rationalism and Infidelity" — S. L. Eastman, E. C. Bass; "History and Philosophy of the Temperance Movement" — H. T. Jones, S. D. Elkins; "Duty of Protestant Churches in the United States to Romanism" — J. D. Bernham, H. Webster; "The Claims of China upon the Christian Church" — W. B. Puffer, C. Wedgeworth.  
 Following the reading of the Essays on each topic, the subject will be open to remark and discussion.  
 SERMONS or EXERCISES. — Each preacher, local and travelling, not named in the foregoing list of Essays, is requested to present a sketch of a Sermon.  
 W. D. MALCOLM, } Committee.  
 F. P. RAY, }  
 L. COOPER, }

St. Albans, April 28, 1870.

**INFORMATION WANTED** in regard to William Mason (or Mason), a Scotchman by birth, a Methodist, and once a resident of Newport, R. I., and would be about 55 years of age, if living. He went to Maine a few years since; is reported to have married there, and that he has since died, leaving a wife and children. Information in regard to when and where he died, and is buried, about his family and his circumstances, may be sent to Rev. E. S. Stanley, Newport, R. I.  
 In behalf of his relatives, E. S. STANLEY.

**THE ANNUAL MEETING OF THE UNION MATERNAL ASSOCIATION OF BOSTON** will be held in the Chapel of Mt. Vernon Church on Tuesday, May 24, at 9 o'clock. All mothers, and ladies generally, are invited to attend.

**SABBATH-SCHOOL STATE CONVENTION.** — The Sixteenth Annual State Convention of the Sabbath-school Teachers of Massachusetts will be held in the City of Haverhill, on Wednesday and Thursday, June 8th and 9th, commencing on Wednesday morning, at 10 o'clock.

Each Evangelical Sabbath-school in the State is entitled to two delegates, and the pastor of the church, all delegates who desire the hospitality of our friends in Haverhill, must send their names and address to John Crowell, M. D. Haverhill, Mass., on or before Monday, June 6. Let it be distinctly understood that only two delegates, besides the pastor, can be sent from any one school, and no one is expected to ask for entertainment whose name is not sent to Dr. Crowell by the time named — Monday, June 6. It is especially desired that mission schools should be fully represented.  
 W. C. CHAPIN, Chairman.  
 N. P. KEMP, Secretary. 21. May 19.

**WORCESTER DISTRICT S. S. CONVENTION.** — A Sabbath-school Convention will be held in the M. E. Church at Leominster, Thursday, June 2, 1870. The usual arrangements for return tickets and entertainment will be made; and a large and enthusiastic gathering of the friends of the Sunday-school is anticipated. Let all come.

**ORDER OF EXERCISES.** — 1. Devotional Services, from 8 to 9 o'clock. 2. Convention organized at 9 o'clock. 3. Brief Reports from Schools. 4. Essays and Discussion: "Hindrances to the Sabbath-school Work, and Way to Remove Them." — F. M. Vinton, W. A. Braman; Discussion of Essays opened by C. H. Hanaford and W. Wilkie. 5. "Experience of Superintendents and Teachers." — H. M. Turner, N. Eaton, W. Poland, and others. 6. Boxes passed for questions to be answered by C. N. Smith at the opening of afternoon session.

**Afternoon.** — 1. Questions answered. 2. "Bible-classes — How to Make Them Large and Interested." — J. W. Lewis, L. W. Pond, and J. Bassett. 3. "What can be Done for the Temperance Cause by the Sabbath-school?" — C. L. McCurdy and G. M. Buttrick. 4. Bible-class Lesson given by H. Loomis on Gen. III. 1st part; criticized by J. Scott.  
 Evening, 7 o'clock. — Addresses by A. J. McKenney, F. A. Clapp, W. P. FENTON.

**MARTHA'S VINEYARD CAMP-MEETING.** — The above meeting will commence on Monday evening, Aug. 22. The arrangements for transportation will be duly published in THE HERALD, and other local papers.  
 S. C. BAXTER, GEORGE F. GAVITT.

**THE DOVER DISTRICT MINISTERIAL ASSOCIATION** will meet in South Newmarket on Wednesday morning, June 16.

**ESSAYS:** "Shall the Bible be Rejected from our Common Schools?" — C. U. Dunning, J. Noyes, A. C. Godfrey, N. M. Bailey; "Can we Accomplish as much Good in our Congregations with One Sermon on the Sabbath, as with Two?" — J. Thurston, O. W. Scott, M. T. Ciley; R. Dearborn, J. H. Loud; "Is the Literature of the Methodist Episcopal Church Meeting the Demands of the Age?" — L. D. Barrows, G. N. Bryant, G. W. Kaland, J. Pike; "Holiness as a Specialty at Camp-meetings." — Elmer Smith, H. B. Copp, S. F. Heath, H. Montgomery; "What should be the Correct Standard of Church Architecture among Christian People?" — C. M. Dismore, L. P. Cushman, D. W. Downs, W. B. Osgood, T. L. Flood; "Is it Necessary or Practicable to Organize New England Methodism into one Annual Conference?" — W. H. Howe, A. R. Lunt, A. Folson, S. Green, J. Higgins; "The Value of Moral and Spiritual Truths, when Compared as Elements of Pulpit Instruction." — T. Carter, N. D. Adams, J. A. Steele, N. Chase, J. Hayes.

Sermon, on Wednesday evening, by E. F. Pitcher; Alternates, A. C. Godfrey.  
 According to the rules of the Association, the brother first named on each of the above subjects will be expected to present a written Essay, when the brethren afterwards named will be prepared to speak on the same subject. TAZEWELL L. FLOOD, for the Committee.

In the notice of my appointment as Financial Agent for the Wesleyan University, you inserted Wilbraham for Middletown by mistake, in stating the amount of funds to be raised for the completion of the fund for the Memorial Chapel. That being corrected, I will now state that the Church at Wilbraham, for which I am also Agent, is nearly completed, and the memorials will soon be all inscribed on the windows and tablets. Those who have not yet subscribed for this purpose will have an opportunity to do so, if application is immediately made. CHARLES K. TRUE, Wilbraham, Mass.

**THE FOURTH NATIONAL CAMP-MEETING** of the M. E. Church, for the promotion of Christian holiness, will be held in Ashbury Grove, Hamilton, Mass., commencing Tuesday, June 21, and closing Friday, July 1, 1870.

The National Camp-meeting Association will have charge of the spiritual interests, and the Ashbury Camp-meeting Association of the secular interests of the meeting. Everything will be done to make this, with the blessing of God, as glorious and as beneficial to the churches as either of the previous meetings.

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Full particulars in future papers. For special information, apply to James F. Magee, 5 Cornhill, Boston.

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## Business Notices.

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